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HEBREW SYNTAX

Introductory Hebrew Grammar

HEBREW SYNTAX

BY

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PREFACE TO THE SECOND EDITION

THE need after a comparatively short time for a new Edition of this *Syntax* encourages the belief that the book is being found serviceable by students and teachers. In the present Edition a few changes have been introduced into the body of the book, and some errors in the Index of passages have been corrected.

The main principles of Syntax are printed in larger type, and the less common, poetical or anomalous, usages thrown into the form of notes. The illustrative examples, at least the earlier ones in each case, have been taken as much as possible from the classical prose, but references have been multiplied, partly in order that the principle illustrated may be seen in various connexions, and partly under the impression that the references might be useful in forming exercises for Prose Composition; and the

purposes of composition have been had in view in the form given to a number of the sections.

Several points in Syntax are still involved in some obscurity, such as the use of the Imperfect, and its interchange with other tenses, especially in poetry; and the use of the Jussive, particularly in later writings. What has been said on these points, if it do nothing more, will make intelligible the state of the question regarding them. For fuller details Canon Driver's special work on the *Tenses* should be consulted.

From the assumption, perhaps, that the Predicate is the principal element in the sentence, Arabic Grammars usually begin Syntax with the Verb, and this order has been followed in some recent Hebrew Grammars. It may be disputed which order is the more logical in analysing the sentence. The order here followed, Pronoun, Noun, Verb, and Sentence, was adopted partly for the sake of simplicity, and partly to make the book run somewhat parallel to the *Introductory Grammar*, in the hope that the two might occasionally be read simultaneously. In order to avoid repetition, treatment of Infinitive and Participle, which have both a nominal and verbal character, was postponed till the sections

on the Government of the Verb had been completed.

I am under great obligations to Mr. Charles Hutchison, M.A., formerly Hebrew Tutor, New College, Edinburgh, who read over the proofs of the first edition, and to several students and reviewers who have made useful suggestions.

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HEBREW SYNTAX

SYNTAX OF THE PRONOUN

PERSONAL PRONOUNS

§ 1. In their full form the Personal pron. are employed only in the Nom. case. In the oblique cases (Gen., Acc.) they are attached in the form of suffixes to other words. On the Cases, cf. § 18, Gr. § 17.

When a pron. in the oblique case is repeated for the sake of emphasis, it is put in the absolute form. *Gen.* as suff. 1 K. 21. 19 דָּמָךְ גַּם אֶתָּה *thine own blood*. 2 S. 17. 5 מִהַבִּפִּי גַם־הוּא *what is in his mouth also*. Nu. 14. 32, 2 S. 19. 1, Jer. 27. 7, Ez. 23. 43, Ps. 9. 7, Pr. 23. 15. Or gen. with prep. 1 S. 25. 24 בִּי־אֲנִי הָעֹן *on me be the guilt*. 1 K. 1. 26, Ezr. 7. 21. In the acc. Gen. 27. 34 בְּרַכְנִי גַם־אֲנִי *bless me too*. Pr. 22. 19. So when emphasis falls on noun in the oblique case. Gen. 4. 26 לְשֵׁת גַּם־הוּא *to Seth also*. Gen. 10. 21.—Cf. these exx. Gen. 30. 20; 41. 10, 1 Chr. 23. 13.

Rem. 1. Occasionally oblique case has full form. 2 K. 9. 18 עַר הֵם *if reading right, cf. v. 20*. Neh. 4. 17 אֲנִי the pron. being co-ordinated with the following nouns. Cases like Is. 18. 2 are different, מִן־הוּא *being = מאֲשֶׁר הוּא* (היה) *since it was*. Nah. 2. 9 מִימֵי הוּא = מִימֵי אֲשֶׁר הוּא *since the days she was, i.e. all her days*, cf. 2 K. 7. 7. Such a sense is usually מִימֵיהָ (1 S. 25. 28, 1 K. 1. 6, Job 27. 6; 38. 12), and the text is doubtful. Jer. 46. 5 הָמָּה חַתִּים is a clause, הָמָּה pred. and חַתִּים subj., though the consn. is more

usual with finite form than with ptc. Jud. 9. 48, 2 S. 21. 4, Lam. 1. 10, Neh. 13. 23. Ps. 89. 48 אני stands for emphasis first: remember, *I, what transitoriness!* But cf. v. 51. In 1 Chr. 9. 22 הָיָה seems really *obj.* to verb as in Aram. Ezr. 5. 12. So Moab. Stone, 1. 18.

Rem. 2. When 3 p. pr. is used neuterly for *it*, it may be mas. or fem. In Pent., where הוּא is common, the gend. is matter of pointing, Ex. 1. 16; and everywhere the pron. is apt by attraction to take the gend. of pred., Deu. 4. 6; 30. 20, Ez. 10. 15, Ps. 73. 16, Job 31. 11, Jer. 10. 3. The *fem.*, however, is usual when pron. refers back to some action or circumstance just spoken of, particularly if suff., Jos. 10. 13, Jud. 14. 4, Gen. 24. 14 וְכָה אָרַע *and thereby* (the circumstance) shall I know. Is. 47. 7 לֹא זָכַרְתָּ אַחֲרֵיתֶיהָ *thou thoughtest not on the issue of it* (the conduct described). Gen. 42. 36; 47. 26, Ex. 10. 11, Nu. 14. 41; 23. 19, 1 S. 11. 2, 1 K. 11. 12. So the verb, Jud. 11. 39 וַתְּהִי חֹק *and it became a rule.* Is. 7. 7; 14. 24.

Rem. 3. By a common gramm. negligence the *mas.* pron., esp. as suff., is used of *fem.* subjects. Is. 3. 16 וּבְרִנָּתָם תַּעֲפֹסֶנָּה *make a tinkling with their feet.* Gen. 26. 15; 31. 9; 32. 16; 33. 13, Ex. 1. 21, Nu. 27. 7, 1 S. 6. 7, 10, Am. 4. 1, Ru. 1. 8, 22, Song 4. 2; 6. 8.

§ 2. The oblique cases of the Pers. pron. appear in the form of suffixes to nouns, verbs, and particles. (a) Suffixes to nouns are in *gen.*, and are equivalent to our possessive pron. Gen. 4. 1 אִשְׁתּוֹ *his* wife, 4. 10 אָחִיהָ *thy* brother. This gen. is usually gen. of subj., as above, but may be gen. of obj., Gen. 16. 5 חֲמָסִי *my* wrong (that done me). 18. 21. Cf. § 23, R. 1.

If several nouns be coupled by *and*, suff. must be repeated with each. Deu. 32. 19 בָּנָיו וּבָנוֹתָיו *his* sons *and* daughters. Gen. 38. 18 חֲתָמָהּ וּפְתִילָהּ וּמַטֵּהָ *thy* seal *and* string *and* staff. Exceptions are very rare even in poetry. Ex. 15. 2, 2 S. 23. 5.

The suff. of prep. and other particles, which are really

nouns, must also be considered in *gen.* Gen. 3. 17 בְּעִבְיָהָ for *thy* sake, 39. 10 אֶצְלָה beside *her* (at *her* side).

(b) The verbal suff. is in acc. of direct *obj.* Gen. 3. 13 הַנָּחָשׁ הִשְׁיֵאֲנִי the serpent beguiled *me*. 4. 8 וַיַּהַרְגֵהוּ and slew *him*. See § 73, R. 4. The suff. to אֵת is also acc. Gen. 40. 4 וַיַּשְׁרֵת אֹתָם he served *them*. 41. 10.

§ 3. The adj. being but feebly developed the relation of a noun to its material, quality, and the like is often expressed by the *gen.* הַר קָדֶשׁ hill of holiness, *holy* hill. In such cases the suff. is *gen.* to the whole expression. Ps. 2. 6 הַר קְדָשִׁי *my* holy-hill. Is. 2. 20 אֱלִילֵי זָהָב *his* idols-of-gold. 13. 3; 30. 22, 23; 53. 5. On constructions like Lev. 6. 3 מְדוּ בָד *his* linen garment, see Nomin. Appos.

The noun with suff., forming a definite expression, the qualifying adj. has the Art. Gen. 43. 29 הֵנָּה אֲחִיכֶם הַקָּטָן *this your youngest brother*.

Rem. 1. The suff. to some particles which have a certain verbal force, as הִנֵּה *behold*, יֵשׁ *there is*, אֵין *there is not*, עוֹד *still*, are partly verbal in form (Gr. § 49). But suff. of 1st pers. is בְּעוֹדִי in the sense *while I have being*, Ps. 104. 33; 146. 2, and מֵעוֹדִי *since I had being*, Gen. 48. 15 (Nu. 22. 30). In ordinary sense Ps. 139. 18.

Rem. 2. These uses of the suff. are to be noted. Ex. 2. 9 אֶתֶּן אֶת־שְׂכָרְךָ I will give *thy* hire, i.e. give *thee* hire. Gen. 30. 18, Jud. 4. 9 תְּהִיָּה תַפְאֲרָתְךָ לֹא the glory shall not be *thine*. Gen. 39. 21 וַיִּתֵּן חֲנוּ וַיִּתֵּן gave *him* favour. Ez. 27. 15 rendered *thee* tribute. Nu. 12. 6, text doubtful. Ps. 115. 7? Job 6. 10, Hos. 2. 8 (her wall = a wall against her).

Rem. 3. 1 S. 30. 17 לַמָּחָרָתָם *their following day*, the use of suff. is unique in Heb., though something analogous is common in Ar. The text is dubious.

DEMONSTRATIVE PRONOUNS

§ 4. The Demons. pron. זֶה and הוּא are used as in Eng. Jud. 4. 14 הַיּוֹם זֶה *this* is the day. Gen. 41. 28 הוּא הַדָּבָר *this*

that is the thing. Deu. 1. 1 אֵלֶּה הַדְּבָרִים *these* are the words. On their use as adj. § 32, and R. 3.

In usage זה refers to a subject when first mentioned, or when about to be mentioned (= the following), while הוא refers back to a subj. already spoken of. Jud. 7. 4, of whom I shall say זה ילך אִתָּךְ הוא ילך *this one* shall go with thee, *that one* shall go. Gen. 42. 14 אֲשֶׁר דִּבַּרְתִּי *that* is what I said to you. 32. 3; 44. 17. So the common prophetic phrase בְּיוֹם הַהוּא on *that day* (time just spoken of), Is. 4. 2.

The pron. זה is used almost as a noun in all the three cases. Gen. 29. 27 שָׁבַע וְזֹאת the week of *this one*. 1 K. 21. 2. Gen. 2. 23 לְזֹאת יִקְרָא *this* shall be called. 1 S. 21. 12, 1 K. 22. 17. Is. 29. 11 זֶה קָרְאֵנָּה read *this* (writing). 2 S. 13. 17 שְׁלַחֲנָא אֶת־זֹאת send *this person* away; and *mas.* with same contemptuous sense, 1 K. 22. 27 (1 S. 21. 16). 2 K. 6. 20 פָּקַח אֶת־עֵינֵי־אֵלֶּה open the eyes of *these men*. Gen. 29. 33. Pron. הוא is not used in this way, though cf. 1 K. 20. 40.

Rem. 1. When *this, that* are used neuterly while הוא is perhaps more common than *fem.* (Gen. 42. 14, Am. 7. 6), זאת is much oftener used than *mas.* Gen. 42. 18 עֲשׂוּ וְחִיּוּ do *this* and ye shall live. 42. 15 בְּזֹאת by *this* shall ye be proved. Is. 5. 25 בְּכָל־זֹאת for (amidst) *all this*. Is. 9. 11, 20; 10. 4, Hos. 7. 10, Am. 7. 3. The *mas.*, however, is not unusual, esp. in the sense of *such*, Gen. 11. 6, 2 K. 4. 43. The distinction between *this* and *that* stated above is usually preserved, but *this* thing, *these* things seem exclusively used. Gen. 24. 9; 15. 1; 20. 8.

§ 5. When זה is repeated it is equivalent to *this . . . that, the one . . . the other*. Is. 6. 3 וְקָרָא זֶה אֶל־זֶה and *the one* called to *the other*. 1 K. 3. 23 וְהָאֵת אַמְרַת . . . וְהָאֵת אַמְרַת *this one* says . . . and *the other* says. Jos. 8. 22 אֵלֶּה מְוֶה

וְאֵלֶּה מִזֶּה *some on this side and some on that side.* Ex. 14. 20, 2 S. 2. 13, 1 K. 20. 29; 22. 20, Ps. 20. 8; 75. 8, Job 1. 16, Dan. 12. 2. Comp. 1 K. 20. 40 thy servant עֲשֵׂה הִנֵּה וְהִנֵּה was busy *with this and that*, where *gen.* as Deu. 25. 16 עֲשֵׂה אֵלֶּה.

§ 6. As in other languages, the Demons. have come to be treated as adjectives. They necessarily make their noun definite, and then conform so much to the usage of adj. as themselves to take the Art. Is. 4. 2 בְּיוֹם הַהוּא *on that day.* Occasionally, however, Art. is wanting, Gen. 19. 33 בַּלַּיְלָהָ *that night*, 30. 16; 32. 23, 1 S. 19. 10, Ps. 12. 8. The Art. is always wanting when Demons. adj. qualifies a noun determined by a suff. Ex. 10. 1 אֶתֵּנִי אֵלֶּה *these my signs.* With another adj. or several Demons. stands last. Gen. 41. 35. See § 32. The form הַלָּזֶה *yonder* is generally used as adj. Gen. 24. 65; 37. 19, Jud. 6. 20, 1 S. 17. 26, 2 K. 4. 25; as pron. Dan. 8. 16.

Rem. 1. In some cases the Demons., as a substantive definite of itself, seems to stand in appos. with the defined noun, Ps. 104. 25, Ezr. 3. 12, Song 7. 8. Text of 1 K. 14. 14 is obscure, and 2 K. 6. 33, 1 Chr. 21. 17 are doubtful. With proper names, Ex. 32. 1 וְהָיָה מִשֶּׁהָ, Jud. 5. 5. With noun defined by suff., Josh 9. 12, 13, Hab. 1. 11. The noun is rarely undefined, Ps. 80. 15 נֶפֶן זֶה *this vine*, Mic. 7. 12 (text uncertain). Phenic. says קִבְרִי *this grave*, and הַקִּבְרִי. Cf. Moab. St. 1. 3 הַבִּמְתָּה זֶה *this high place*. In Ar. Demons. being a noun, stands in appos., before the noun if defined by Art., and after if a proper name or defined by suff.

Rem. 2. The Demons., particularly זֶה, is used with interrogatives to add emphasis or vividness to the question. Gen. 27. 21 הֲאֵתָה זֶה בְּנִי *art thou my son Esau?* See § 7c.

In the same way force is added to adverbial and particularly *temporal* expressions. 1 K. 19. 5 הֲנֵיְהִיָּה מַלְאָךְ *and lo! an angel.* 1 Kings 17. 24 עַתָּה זֶה יָרַעְתִּי *now indeed I know!*

2 K. 5. 22 have *just* come to me. Gen. 27. 36 **זֶה עַמִּים** *now* twice; 31. 38 **זֶה עֶשְׂרִים שָׁנָה** *twenty years now*. 31. 41; 43. 10; 45. 6, Nu. 22. 28, Deu. 8. 2, Jud. 16. 15, 1 S. 29. 3, 2 S. 14. 2, Job 19. 3.

Rem. 3. The form **זֶה** is often a *relative* in poetry (as in Aram., Eth.). Like **אֲשֶׁר** it suffers no change for gend. and number. Job 19. 19 **וְזֶה אֶהְבֵּיתִי נְהַפְכֵי-בִי** and *they-whom* I loved are turned against me. Ps. 74. 2; 78. 54; 104. 8; Pr. 23. 22, Job 15. 17. The form **זֶה** (Ps. 132. 12 **זֶה**) is still oftener used. Ex. 15. 13, Is. 42. 24; 43. 21, Ps. 9. 16; 10. 2; 17. 9; 31. 5; 32. 8; 68. 29; 143. 8.

Rem. 4. The Demons. unites with prepp. to form adverbial expressions. See Lex. On its union with **כִּי** to express *such*, cf. § 11, R. 1e.

INTERROGATIVE PRONOUN

§ 7. The pron. **מִי** *who?* is used of persons, mas. and fem.; and **מָה** *what?* of things. Both are invariable for gend. and number.

(a) The pron. **מִי** may be used in the three cases. Gen. 3. 11 **מִי הִגִּיד לְךָ** *who* told thee? 24. 65; 33. 5, Is. 6. 8. The gen., Gen. 24. 23 **בִּתְּמִי אַתָּה** *whose* daughter art thou? 32. 18 **לְמִי אַתָּה** *to whom* belongest thou? 1 S. 12. 3; 24. 15, Ps. 27. 1. And acc., Is. 6. 8 **אֶתְּמִי אֶשְׁלַח** *whom* shall I send? 1 S. 28. 11, 2 K. 19. 22. The acc. is always preceded by **אֵת**. Like other words **מִי** may be repeated to particularise or distribute. Ex. 10. 8 **מִי וְמִי הֵם לְכֻלָּם** *who all* are they that are to go?

(b) The neut. **מָה** is also used in all the cases. Gen. 31. 36 **מָה-פָּשְׁעִי** *what* is my offence? 32. 28, 2 K. 9. 18. The gen. by prep., Gen. 15. 8 **בְּמָה אֵדָע** *by what* shall I know? Rarely after a noun, Jer. 8. 9 wisdom *of what* (what sort of w.)? Nu. 23. 3. The acc., Gen. 4. 10 **מָה עָשִׂיתָ** *what* hast thou done? 15. 2. The **אֵת** is not used before

what. In Jer. 23. 33 אַתֶּם הַמָּשָׂא *rd.* *ye are the burden.*

With adj. and verbs מַה has the sense of *how.* Gen. 28. 17 מַה נֹרָא *how terrible!* 2 K. 4. 43 מַה אֶתֵּן זֶה לִפְנֵי מֶלֶךְ *how shall I set such a thing before a hundred people?* Ex. 10. 26, Job 9. 2, Ps. 133. 1.

(c) The interrog. pron. strengthen themselves by וְהָ &c. to add vividness to the question. 1 S. 17. 55 בְּיָמֵיהֶם הַנֶּעַר *whose son (I wonder) is the lad?* 1 S. 10. 11 מַה־זֶּה הָיָה לְבִן־קִישׁ *what in the world has come over the son of Kish?* Gen. 3. 13; 27. 20, Jud. 18. 24, 2 S. 12. 23, Ps. 24. 8.

§ 8. In the indirect sentence the interrog. remains without change. Gen. 21. 26 לֹא יָדַעְתִּי מִי עָשָׂה *I do not know who did it.* 43. 22, Jud. 13. 6, 1 S. 17. 56. The interrog. are also used as indef. pron., *whoever, whoso, whatever, aught.* Jud. 7. 3 מִי יִרָא . . . יָשֹׁב *whoever is afraid let him return.* Ex. 32. 26 מִי לְיְהוָה אֵלַי *whoever is for Je., Unto me (let him come)!* 2 S. 18. 12 מִי שְׁמְרוּ *have a care whoever ye be!* Ex. 24. 14, Is. 54. 15.—1 S. 19. 3 וְרָאִיתִי מָה וְהַגִּדְתִּי לָךְ *and if I observe aught I will tell thee.* 2 S. 18. 23 וַיְהִי־מָחָר *be what may I will run!* Nu. 23. 3, Job 13. 13; 26. 7, Pr. 9. 13. In some sentences of this form, however, the strict interrog. sense is probably still to be retained. Deu. 20. 5, Jud. 10. 18; 21. 5, Is. 50. 8. The form מִי אֲשֶׁר is also used, Ex. 32. 33, 2 S. 20. 11, cf. מַה־שֶּׁ Ecc. 1. 9.

Rem. 1. The neut. מַה may be used of persons if their circumstances or relations be inquired of, as 1 S. 29. 3 *what are these Hebrews?* On the other hand, מִי is used of things when the idea of a person is involved, Jud. 13. 17 *who is thy name?* (as usual in Syr.), but generally *what* in this case, Gen. 32. 28. Mic. 1. 5, cf. 1 S. 18. 18 (*rd.* חַיִּי *my clan*), 2 S. 7. 18, Gen. 33. 8, Jud. 9. 28. Some cases are peculiar, and suggest a provincial or colloquial use of מִי for מַה; e.g. Ru. 3. 16 מִי־אַתָּה בְּתוּלָה with Jud. 18. 18 מָה אַתָּם, Am. 7. 2, 5

מה *how* shall J. stand? Is. 51. 19. The Mass. on Mic. 6. 5 states that the Orientals use **מי** for **מה**.

Rem. 2. In phrases like **מה-פֶּצַע** *what profit?* Gen. 37. 26, the original consn. was probably What is the profit? (appos. at least is not allowable in Ar.). Ps. 30. 10, Is. 40. 18, Mal. 3. 14, Ps. 89. 48, Job 26. 14. In a number of cases the words are separated, Jer. 2. 5 **עוֹל בִּי מַה-פָּצָאָו** *what evil?* and second word might be adverb. acc. 1 S. 26. 18; 20. 10, 2 S. 19. 29; 24. 13, 1 K. 12. 16. The similar use of **מי** is against acc., Deu. 3. 24; 4. 7, Jud. 21. 8, 2 S. 7. 23, 1 Chr. 17. 21.—Song 5. 9 **מַה מְרוּר** *what sort of beloved?* is no evidence for *gen.*, which cannot be the relation of the words.

Rem. 3. These uses of **מה** are to be noted. Jud. 1. 14 **מַה-יְקָךְ** *what hast thou?* i.e. what ails thee? what dost thou mean, want, &c.? Gen. 21. 17, 1 S. 11. 5, Jon. 1. 6.—Jud. 11. 12 **וְלָךְ מַה-לִּי** *what have I to do with thee?* 2 S. 16. 10; 19. 23. 2 K. 9. 18, 19 **מַה-יְקָךְ וְיִשְׁלֹם**. Cf. Jer. 2. 18, Ps. 50. 16. Without *and* with second word, Hos. 14. 9. Passages like 1 K. 12. 16, 2 Chr. 10. 16, Song 8. 4, show how **מה** naturally passes over to be a negative, *not*. (Ar.).

Rem. 4. The expression **אֵי זֶה** is an interrog. adj. *which?* *what?* Jon. 1. 8 **אֵי מִזֶּה עַם אַתָּה** *of what people art thou?* 2 S. 15. 2 **אֵי מִזֶּה עִיר אַתָּה** *of what city?* 1 K. 13. 12; 22. 24, 2 K. 3. 8, 2 Chr. 18. 23, Is. 66. 1, Jer. 6. 16, Job 38. 19, 24, Ecc. 11. 6. The *fem.*, Jer. 5. 7 **אֵי לְזֹאת** *for what?* In many cases **זֶה אֵי** is merely *where?*

THE RELATIVE PRONOUN

§ 9. The word **אֲשֶׁר** is of uncertain derivation. Its usage differs according as it is preceded by what we call the antecedent, or is not.

When the antecedent is expressed **אֲשֶׁר** seems a conjunctive word, serving to connect the antecedent with what we call the relative clause. In this case **אֲשֶׁר**, besides being uninflected, is incapable of entering into regimen, admitting neither prep. nor **את** of acc., but possibly stands in apposi-

tion with the antecedent. It is neither subj. nor obj. of the relative clause. The subj. or obj. of this clause is a pronoun referring back to the antecedent, and agreeing with it in gend., numb., and person. This pronoun may be expressed, but is often merely understood when no ambiguity would arise from its omission.

(a) When the retrospective pron. is subj. it may be expressed in a nominal sentence, as Gen. 9. 3 **כָּל־רֶמֶשׁ אֲשֶׁר** every creeping thing *which is alive*. But it is oftener omitted. Gen. 3. 3 **הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֵּן** the tree *which is in the midst of the garden*. In a verbal sent. the pron. is represented by the verbal inflection, as 15. 7 **אֲנִי י'** **אֲשֶׁר הוֹצֵאתִיךָ** I am Je. *which brought thee out*. The separate pron. is hardly ever expressed, 2 K. 22. 13.

(b) When the pron. is the obj. (in a verbal clause) it is often expressed. Gen. 45. 4 **אֲנִי יוֹסֵף אֲשֶׁר מָכַרְתֶּם אֹתִי** I am Jos. *whom ye sold*. Ps. 1. 4 **כַּמֶּץ אֲשֶׁר תִּדְפְּנוּ רוּחַ** like the chaff *which the wind drives*. Gen. 21. 2, Jer. 28. 9; 44. 3, Ex. 6. 5, 2 K. 19. 4 (if not 2 acc. as 1 S. 21. 3). But often omitted. Deu. 13. 7 **אֱלֹהִים אֲשֶׁר לֹא יָדַעְתָּ** gods *whom thou hast not known*. Gen. 2. 8; 6. 7; 12. 1, Jud. 11. 39; 16. 30, 1 S. 7. 14; 10. 2, 2 S. 15. 7.

(c) When the retrospective pron. is gen. by noun or prep. Deu. 28. 49 **גּוֹי אֲשֶׁר לֹא־תִשְׁמַע לְשׁוֹנוֹ** a nation *whose tongue* thou shalt not understand. Gen. 24. 3, the Canaanite **אֲשֶׁר הָאֲרֶץ** **אֲנֹכִי יוֹשֵׁב בְּקֶרְבּוֹ** *in whose midst* I dwell. 28. 13 **אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ** the land *upon which* thou liest. Gen. 38. 25, Ex. 4. 17, Nu. 22. 30, Deu. 1. 22, Ru. 2. 12. Here the pron. requires to be expressed.

After words of time the prep. and suff. is very much omitted, so that **אֲשֶׁר** is equivalent to *when*. Gen. 45. 6, Deu. 4. 10, Jud. 4. 14, 2 S. 19. 25 **עַד הַיּוֹם אֲשֶׁר בָּא** until the day *when* (in which) he came in peace. 1 K. 22. 25, cf. Gen. 6. 4; 40. 13.

(d) With adverbs of place. Gen. 13. 3 **הַמָּקוֹם אֲשֶׁר הָיָה** the place *where* was his tent. 20. 13 **כָּל־הַמָּקוֹם** **אֲשֶׁר נָבוֹא שָׁמָּה** every place *whither* we shall come. 3. 23 **הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם** the ground *whence* he was taken. Gen. 19. 27; 31. 13; 35. 15; 40. 3, Ex. 20. 21, 2 S. 15. 21.—Ex. 21. 13, Nu. 14. 24, Deu. 30. 3.—Gen. 24. 5. The adverbial *there, &c.*, may be omitted, Gen. 35. 13, esp. when the antecedent noun has prep.

Rem. 1. The part. **אֲשֶׁר** is usually separated from the pron. or adverb of the rel. clause by one or more words (see exx. above), but there are exceptions esp. in nominal sentences, Gen. 2. 11, Deu. 8. 9; 19. 17, 1 S. 9. 10. Sometimes **אֲשֶׁר** and pron. have an emphasis which must be brought out by expressing a pronom. antecedent. Jer. 32. 19 **אֲשֶׁר עֵינֶיךָ** **תְּהִי** **לִי** **וְהָיָה** **לִי** Is it not Je.? *he* against *whom* we have sinned. Hos. 14. 4, Ez. 11. 12, Neh. 2. 3; cf. Dan. 2. 37; 4. 6.

Rem. 2. The expression of the separate pron. in nominal sent. occurs mostly when the pred. is an adj. or ptcp., *e.g.* Gen. 9. 3; it is less necessary when pred. is an adverb or a prep. with its gen. after the verb *to be*, as Gen. 3. 3. When the nominal sent. is positive the pron. usually precedes the pred., Gen. 9. 3, Lev. 11. 26, 39, Num. 9. 13; 14. 8, 27, Deu. 20. 20, 1 S. 10. 19, 2 K. 25. 19, Jer. 27. 9, Ez. 43. 19, Ru. 4. 15, Neh. 2. 18, Ecc. 7. 26, cf. Jer. 5. 15. When the sent. is neg. the pron. follows the pred. Gen. 7. 2; 17. 12, Nu. 17. 5, Deu. 17. 15; 20. 15, Jud. 19. 12, 1 K. 8. 41. Although the expression of pron. in nominal sent. is genuine Shemitic idiom, it is still mainly in later writings that it occurs.

Rem. 3. It is rare that **אֲשֶׁר** takes prep. or **אֵת** when antecedent is expressed. Neither Is. 47. 12 nor 56. 4 is a case. Is. 56. 4 **בְּאֲשֶׁר** is under preceding verb *choose*, cf. 66. 3, 4. In 47. 12 the prep. is carried on from previous clause, *in that which, &c.*, the complement of **יִנְעַת** being unexpressed. Zech. 12. 10 (text obscure). In other cases **אֲשֶׁר** is distant from anteced. and **אֵת** resumptive, Lev. 22. 15 *that*

which they offer. Ez. 23. 40, Jer. 38. 9 might be, *in that* they have thrown.

§ 10. The word **אֲשֶׁר** often includes a pronominal antecedent, *i.e.* it is equivalent to *he-who*, *that-which*, *they-who*, *whom*, or indefinitely *one-who*, &c. In this case it is susceptible of government like a substantive, admitting prep. and **את** of acc. When used in this way **אֲשֶׁר** has the case which, according to our mode of thought, the pronom. antecedent would have. Gen. 7. 23 **וַיִּשָּׂאָר נֹחַ וְאֲשֶׁר אִתּוֹ** and N. was left, and *they-who* were with him. 43. 16 **וַיֹּאמֶר לְאֲשֶׁר עַל-בֵּיתוֹ** he said to *him-who* was over his house. 44. 1 **וַיִּצַּו אֶת-אֲשֶׁר עַל-בֵּיתוֹ** and he commanded *him-who* was, &c. 31. 1 **וּמֵאֲשֶׁר לְאָבִינוּ** of *that-which* is our father's. 9. 24 **וַיַּדַּע אֵת אֲשֶׁר-עָשָׂה לוֹ בְּנוֹ** he knew *what* his son had done to him. 2 K. 6. 16 **רַבִּים אֲשֶׁר אִתָּנוּ** more are *they-who* are with us *than they-who* are with them (later for **אִתָּם**). Jud. 16. 30 the dead whom he slew in death **רַבִּים מֵאֲשֶׁר הָמִית בְּחַיָּיו** were more *than those-whom* he slew in his life. Gen. 15. 4; 27. 8; 47. 24, Ex. 4. 12; 20. 7; 33. 19, Lev. 27. 24, Nu. 22. 6, Jos. 10. 11, 1 S. 15. 16, 2 K. 10. 22, Is. 47. 13; 52. 15, Ru. 2. 2, 9. Ez. 23. 28 **בְּיַד אֲשֶׁר שָׂנְאָתָּ** into the hand of *those-whom* thou hatest.

Rem. 1. The consn. in this case is quite the same as in § 9. The so-called rel. clause is complete in itself apart from **אֲשֶׁר**, which has no resemblance to the rel. pron. of classical languages. Cf. Lev. 27. 24, Ru. 2. 2, Nu. 5. 7. Cases like Gen. 31. 32 **אֲשֶׁר עִם** *with whomsoever*, are unusual, cf. Gen. 44. 9.

Rem. 2. In § 10 the retrospective pronoun is greatly omitted except when gen., cf. Lev. 5. 24; 27. 24, Ru. 2. 2, Is. 8. 23; and even prep. and gen. are sometimes omitted where they would naturally stand, Is. 8. 12; 31. 6—particularly with verb *to say*, *e.g.* Hos. 2. 14; 13. 10.

Rem. 3. The adverbial complement *there, thither, &c.*, is omitted after the compound באשר, בכל אשר, על, אל אשר, בכל אשר, מאשר, אשר, &c., in designations of *place*, Ex. 5. 11; 32. 34; Jos. 1. 16, Jud. 5. 27, 1 S. 14. 47; 23. 13, 2 S. 7. 9; 8. 6; 15. 20, 1 K. 18. 12, 2 K. 8. 1. In Gen. 21. 17 *there* is expressed in the nominal sent. (Ar. *ḥaithu hua*).

Rem. 4. On use of וְהָ, &c. as Rel. § 6, R. 3, and on Art. as Rel. § 22, R. 4.

OTHER PRONOMINAL EXPRESSIONS

§ 11. The want of a reflexive pronoun is supplied in various ways. (a) By the use of reflexive forms of the verb (Niph., Hith.). Gen. 3. 10 וָאִירָא וָאֶחָבֵא I was afraid, and hid myself. 45. 1 לֹא יָכַל לְהִתְאַפֵּק he was unable to control himself. 3. 8; 45. 1; 42. 7, 1 S. 18. 4; 28. 8, 1 K. 14. 2; 20. 38; 22. 30.

(b) By the ordinary personal pron., simple or suff. Is. 7. 14 יְתֵן אֲדֹנָי הוּא the Lord Himself will give. Ex. 32. 13 אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ to whom thou didst swear by thyself. Jer. 7. 19 הֲאֵתִי הֵם מְכַעֲסִים הֲלֹא אֲתֶם do they provoke me? is it not themselves, &c. Gen. 3. 7; 33. 17, Ex. 5. 7, 11, Is. 3. 9; 49. 26; 63. 10, Hos. 4. 14, Pr. 1. 18, Job 1. 12.

(c) By a separate word, esp. נָפֶשׁ. Am. 6. 8 נִשְׁבַּע י' Je. has sworn by himself. 1 S. 18. 1, 3. Plur., Jer. 37. 9 וַיֹּאמֶר י' אֶל-לִבּוֹ and Je. thought with himself. 18. 12 וַתִּצְחַק ש' בְּקִרְבָּה Sarah laughed within herself. Gen. 24. 45, 1 S. 1. 13; 27. 1, 1 K. 12. 26, Hos. 7. 2. Also פָּנִים face, presence, self, esp. in later style. 2 S. 17. 11 וּפָנֶיהָ הִלָּכִים בְּקִרְבָּה thou thyself going into battle (rd. perh. בְּקִרְבָּם among them). Ez. 6. 9 וְנִקְמְוּ they shall loathe themselves. Ex. 33. 14, Deu. 4. 37, Ez. 20. 43; 36. 31, Job 23. 17. In ref. to things, עֵצָם bone, self-same, self. Ex. 24. 10; chiefly PC. and Ez. Gen. 7. 13, Ez. 24. 2.

Rem. 1. Some other quasi-pronominal expressions are these: (a) *Some, several*, may be expressed by plur. Gen. 24. 55 יָמִים אֲחֵרִים *some days* (a time); 40. 4 (cf. 27. 44; 29. 20 יָמִים אֲחֵרִים *a few days*). Ez. 38. 17. By prep. מִן with noun. Gen. 30. 14 give me מִדְּרֹאֲי בְנֶךָ *some of thy son's mandrakes*. Jer. 19. 1 מִזְּקֵנֵי הָעָם *some of the elders*. Ex. 17. 5, Ps. 137. 3, and often in later style.

(b) *Any, every* by כָּל. Deu. 16. 21 an Ashera כָּל-עֵץ *any* (kind of) wood. *Any one, one*, by אִישׁ. Gen. 13. 16 אִם אִישׁ יָכַל *if one* were able. *Anything*, דָּבָר Gen. 18. 14. *No, none*, by אִישׁ . . . לֹא; *nothing*, דָּבָר . . . לֹא, the neg. placed before the verb. Gen. 45. 1 לֹא עָמַד אִישׁ *none* stood. Hos. 2. 12 אִישׁ לֹא יַצִּילָהּ *none* shall deliver her. 2 K. 10. 25 אִישׁ לֹא חָסְרֶתָ 7 דָּבָר thou didst want *nothing*; 22. 26, 2 S. 17. 19, 1 K. 18. 21. Sometimes strengthened by כָּל, 2 S. 18. 13. Cf. Gen. 3. 1, thou shalt eat of *no tree*. Ex. 12. 48. The phrase . . . לֹא מֵאֹמֶת *nothing*, 1 S. 12. 4, cf. Gen. 22. 12.

(c) *This . . . that, the one . . . the other*, by זֶה . . . זֶה. Is. 6. 3 (§ 5), or אֶחָד . . . אֶחָד, Ex. 17. 12, 1 K. 3. 25. *One another* by אֶחָיו . . . אִישׁ or רֵעֵהוּ . . . אִישׁ, Gen. 13. 11; 11. 3, Ex. 16. 15; 32. 27, Is. 3. 5; *fem.* Ex. 26. 3, 5, Ez. 1. 23, Is. 34. 16.

(d) *Each* distributively by אִישׁ, Jud. 9. 55 וַיָּלֶכְנוּ אִישׁ לְמִקְמוֹ Jud. 7. 7, 1 S. 8. 22; 10. 25, 2 S. 6. 19, the noun usually sing., but usually plur. with tents, Jud. 7. 8 שָׁלַח אִישׁ לְאַהֲלָיו the men of Israel he dismissed, *every one to his tents*. 1 Sam. 13. 2.—Also by אֶחָד Is. 6. 2, Jud. 8. 18. When אִישׁ would be in the gen. it is placed as *casus pendens* with a retrospective suff. Gen. 42. 35 צֶרֶר-בְּסָפוֹ *every man's* bundle of money; 15. 10; 41. 12; 42. 25, Nu. 17. 17. So Gen. 9. 5 מִיַּד אִישׁ אָחָיו at the hand of *every man's* brother, unless אִישׁ אָחָיו had become a single expression like *one another*, and the phrase mean at the *hand of one another*. Comp. Zech. 7. 10 do not plot רַעַת אִישׁ אָחָיו the hurt of *one another*, cf. 8. 17 for the sense.

(e) *Such* is expressed by כֵּן with זֶה or suff. Gen. 44. 7 הִנֵּה כֵּן דְּבַר הָאֱלֹהִים *such a thing*, 41. 38 כֵּן כּוֹה נָשִׂי אֲשֶׁר כּוֹה *such a nation*. Gen. 44. 15 כֵּן אִישׁ אֲשֶׁר כְּמִנִּי *such as I*. 2 S. 9. 8.—2 S. 17. 15

כְּזֹאת וְכֹזֶה *such and such a thing*. Jos. 7. 20, 2 K. 5. 4; 9. 12, cf. 1 K. 14. 5. For *so and so* (person) Ru. 4. 1. Cf. 1 S. 21. 3, 2 K. 6. 8.

(f) The pronouns *mine, ours, yours, theirs*, &c., must be expressed by prep. and suff. Is. 43. 1 לִי אֵתָהּ 1 thou art *mine*; Gen. 48. 5. Gen. 26. 20 לָנוּ הַמַּיִם the water is *ours*. Jer. 44. 28 they shall know מִי יְקוֹם מִמֶּנִּי וּמֵהֶם whose word shall stand, *mine or theirs*.

SYNTAX OF THE NOUN

GENDER OF THE NOUN

§ 12. Of the two genders, mas. and fem., the mas. is the prevailing one, and by a natural inaccuracy the writer often falls into it even when speaking of a fem. subject, especially in using suffixes. § 1, R. 3. The distinctive fem. termination *a*, i.e. *at* (Gr. § 16, R. *b*) is generally used in adj. and ptcp. referring to a fem. subject.

In the case of living creatures, distinction of gender is indicated—

(a) By the fem. termination, as אֵיל *a hart*, fem. אֵילָת, עֶלְמָא *a youth*, fem. עֶלְמָה, עֵגֶל *a calf*, fem. עֵגֶלָה.

(b) By different words, as אָב *father*, אִם *mother*, חֲמֹר *he-ass*, אֶתֹן *she-ass*, אֵיל *ram*, רְחֵל *ewe*, עֶבֶד *servant*, אִמָּה *maid*.

(c) Or the same word may be used for both genders, and differentiated only in construction, as Hos. 13. 8 דָּב שָׁכוּל *a bear robbed of her whelps*, 2 K. 2. 24 שְׁתֵּי דְבִים *two bears*. So גְּמָלִים *camels*, mas. Gen. 24. 63, fem. 32. 16; אֱלֹהִים *goddess?* 1 K. 11. 5. The grammatical difference, however, does not seem always meant to express a real difference of gend., cf. Jer. 2. 24. Anciently נֶעֱר appears to have been of common gend.

(d) Or a word of one gend. may be used as name of the class or genus, without distinction of individuals, as כָּלָב *dog*, זָאב *wolf*, mas.; אֲרֵנֶבֶת *hare*, יוֹנָה *dove*, fem.

§ 13. Of inanimate things the following classes are usually fem. (Gr. § 16):—

Feminine

(a) Proper names of countries and cities, as **בָּבֶל** *Babylon*, **צִדוֹן** *Sidon*. Words like **מוֹאָב** *Moab*, &c., when used as name of the people, are usually mas., but fem. when the name of the country, and also when used for the population as a collective personified (§ 116, R. 5). So the word **בֵּית** *daughter* of inhabitants or people, as **בֵּית בָּבֶל**.

(b) Common names of definite places, as districts, quarters of the earth, &c., as **עִיר** *city*, **תֵּיבֵל** *the world*, **כֶּכֶר** *the circle* (of the Jordan), **שְׁאוֹל** *hades* (mas. as personified Is. 14. 9), **תֵּימָן** *the south*, **צָפוֹן** *north*, Is. 43. 6. But there are exceptions.

(c) The names of *instruments, utensils* used by man, and members of the body, particularly such as are double, as **חֶרֶב** *sword*, **כּוֹס** *cup*, **נֶעַל** *shoe*; **עֵיִן** *eye*, **אָזֶן** *ear*, **רֶגֶל** *foot*, &c. So of animals, **קֶרֶן** *horn*. Again there are exceptions, as **אָף** *nose, nostril*, **עֵרֶךְ** *neck*, **פִּה** *mouth*.

(d) The names of the elements, natural powers and unseen forces, as **אֵשׁ** *fire*, **נֶפֶשׁ** *soul*, **רוּחַ** *wind, spirit* (usually), **שֶׁמֶשׁ** *the sun* (usually), but **יָרֵחַ** *moon*, is mas.

§ 14. Some other classes of nouns are fem. 1. Abstract nouns, as **אֱמֶת** *truth*, **גְּבוּרָה** *strength*, **צְדָקָה** *righteousness*, though there is often also a mas. form, as **עֵזֶר** and **עֲזָרָה** *help*, **נֶקֶם** and **נִקְמָה** *vengeance*. So adj. and ptcp. used nominally, as we should say as neuters, as **רָעָה** *evil* (physical), Hos. 5. 9 **נֶאֱמָנָה** *a sure thing*, Am. 3. 10 **נִכְחָה** *what is straightforward*, Mic. 3. 9 **הַיֹּשֶׁרָה**. And often in the plur. Gen. 42. 7 **קָשׁוֹת** *harsh things, harshly*, Is. 32. 4, 8 **צָחוֹת** *clear things, plainly*, **נְדִיבוֹת** *liberal things*. Zeph. 3. 4. The mas. plur. is sometimes used in poetry, Ps. 16. 6, 11, Pr. 8. 6 **נְגִידִים**. Cf. Is. 26. 10; 28. 22; 30. 10; 42. 9; 43. 18; 48. 6; 58. 11; 59. 9; 64. 2, Nu. 22. 18; 24. 13, Jos. 2. 23; 3. 5, 2 S. 2. 26, 2 K. 8. 4; 25. 28.

2. Collectives, which are often fem. of ptcp., as **אֲרָחָה**

a caravan (from אֹרֶחַ a traveller), גּוֹלָה captivity (גּוֹלָה one going captive), יֹשְׁבֵי inhabitants, Is. 12. 6, אֹיְבֵת enemy (of a people), יְדֵלָה the lower classes, 2 K. 24. 14, Jer. 40. 7, plur. Jer. 52. 15, 16. Cf. Mic. 4. 6, Zeph. 3. 19, Ez. 34. 4.

3. The fem., however, sometimes is used as *nomen unitatis* when the mas. is collect., as אֲנִי fleet, 1 K. 9. 26, אֲנִיָּה a ship, Jon. 1. 3, 4; שֵׁעַר the hair, 2 S. 14. 26, שֵׁעֶרָה a hair, Jud. 20. 16, 1 K. 1. 52, but probably coll. Job 4. 15; שִׁירָה a song, Is. 5. 1, mas. generally coll. 1 K. 5. 12, though also singular, e.g. Is. 26. 1. So מֶרְכָּבָה a chariot, Gen. 41. 43 with מֶרְכָּב 1 K. 5. 6. Perhaps מִשְׁתָּה wick, Is. 42. 3; 43. 17, cf. Hos. 2. 7, 11, flax. + דָּד

Rem. 1. Sometimes when a parallel is seen in lifeless things to some organ or feature of living creatures the fem. is used, as יֵרֶךְ the thigh, loins (sing. and plur.), יִרְכָתִים the sides, furthest back parts, of a locality; מִצְחַה forehead, front, מִצְחָה shin-front, greave. And in a wider way, יוֹנֵק suckling, child, יוֹנֵקת sucker, shoot. So such words as horns, feet when transferred to things are used in plur. with fem. termination.

Rem. 2. The fem. is used where other languages would use the neut., e.g. זאת this, שְׁתֵּי אֵלֶּה these two things, Is. 47. 9; אֶחָת מֵהֵנָּה one of these things, 1 Chr. 21. 10; particularly in ref. to something previously mentioned, Is. 22. 11; 37. 26; 41. 20; 43. 13; 46. 11; 47. 7; 48. 16; 60. 22. See § 109, R. 2. Occasionally the plur. seems used as a neut., where fem. might have stood, Job 22. 21 בָּהֶם = בָּה thereby. Ez. 33. 18, Is. 30. 6. The passages Is. 38. 16; 64. 4 are obscure.

NUMBER

§ 15. Of the three numbers the *dual* is now little used. On its use cf. Gr. § 16, R. a.

The plur. of compound expressions like בֵּית אָב a father-house or clan, גִּבּוֹר חַיִּל a man of valour (wealth), is formed variously.

1. **בֵּית אֱבוֹת** plur. of second. 1 S. 31. 9 **בֵּית עֲצִבְיָהֶם** *their idol temples*. 1 K. 12. 31, 2 K. 17. 29, 32, Mic. 2. 9, Dan. 11. 15, Ps. 120. 1, &c. **שָׂרֵי הַמַּעְלֹת** ?

2. **עָרֵי הַמִּבְצָר** plur. of first. Jer. 8. 14 **עָרֵי הַמִּבְצָר** *fenced cities*, Is. 56. 6 **בְּנֵי הַנֶּכֶר** *strangers*, cf. v. 3. 1 S. 22. 7, 1 Chr. 5. 24; 7. 2, 9, 2 Chr. 8. 5; 14. 5.

3. **גְּבוּרֵי חַיִּים** plur. of both. Gen. 42. 35 **עֲרֹוֹת בָּתֵּי הַבָּמוֹת** *their bundles of money*. 1 K. 13. 32 **בָּתֵּי הַבָּמוֹת**. 1 K. 15. 20, 2 K. 9. 1 (cf. sing. Am. 7. 14); 23. 19; 25. 23, 26, Is. 42. 22, Jer. 5. 17; 40. 7, Mic. 1. 16, 1 Chr. 5. 24; 7. 5, 7, 11, 40. Cf. Neh. 10. 37.

§ 16. Many words are used only in plur. (a) Such words as express the idea of something composed of parts, *e.g.* of several features, as **פָּנִים** *face*, **צַוְאָרִים** *neck* (also sing.), or of tracts of space or time, **שָׁמַיִם** *heaven*, **מַיִם** *water*, **עֲבָרִים** *region on the other side*, Is. 7. 20; **חַיִּים** *life*, **עוֹלָמִים** *eternity*, Is. 45. 17, **נְצָחִים** *id.*, **נְעוּרִים** *time of youth*, **זְקֵנִים** *time of old age*, &c. Comp. **סֵפֶרִים** *a letter* (also sing.), 2 K. 20. 12, Jer. 29. 25.

(b) Abstract nouns. As **סְנוּרִים** *blindness*, **בְּתוּלִים** *virginity*, **מִישְׁרִים** *uprightness*, **כַּפָּרִים** *atonement*, **זִנוּנִים** *whoredom*, **שְׁלָמִים** *requital*, **תְּהַפְכוּת** *perversity*, &c. The plur. in this case may express the idea of a combination of the elements or characteristics composing the thing, or of the acts realising it.

(c) The plur. of *eminence* or *excellence* (majesty) also expresses an intensification of the idea of the sing.; *e.g.* **אֱלֹהִים** *God*, and analogically **קְדוּשִׁים** *Holy One*, Hos. 12. 1, Pr. 30. 3, **עֲלִיוֹנִים** *Most High*, Dan. 7. 18; so ptcip. referring to God, Is. 54. 5, Ps. 149. 2, Job 35. 10. Similar words are **אֲדֹנִים** *lord, master*, **בָּעָלִים** *owner*, cf. Is. 10. 15, Pr. 10. 26. So **תְּרָפִים** *Teraphim*, even of one image. On the consn. of such plur. cf. § 31, and § 116, R. 4.

§ 17. Many words in sing. have a collective meaning, and do duty for the plur., as בָּקָר *cattle*, צֹאן *sheep, goats*, טף *children*, רֶמֶשׂ *creeping things*, עוֹף *birds*, בְּהֵמָה *cattle, beasts, &c.*, רֶכֶב *chariots*. Almost any word may be used in the sing. as collective, as אִישׁ *men*, נֶפֶשׁ *persons*, עֵץ *trees*, Gen. 3. 8, שׁוֹר *oxen*, Gen. 49. 6, אַרְבֵּה *locusts*, עִיר *cities*, אֶבֶן *stones*. 1 K. 22. 47 הַקִּירָשׁ *hierodouli*, 2 K. 11. 10 רֵעֵהוּ *his comrades* (beside a plur.), 2 K. 25. 1. 1 K. 16. 11 רֵעֵהוּ *his comrades* (beside a plur.), 1 Chr. 20. 8. Particularly in enumerations, where the emphasis is on the number, and it is sufficient to state the *kind* or class of thing enumerated, e.g. חָלָל *slain*, 2 S. 23. 8, בְּתוּלָה *young virgins*, Jud. 21. 12, מֶלֶךְ *kings*, 1 K. 20. 1 (more usual Jud. 1. 7), גִּפְּנֵי *vines*, Is. 7. 23, מִשְׁלֵי *proverbs*, 1 K. 5. 12; and expressions like עֲשֵׂה מִלְחָמָה *warriors*, 2 Chr. 26. 13, רֵעֵה צֹאן Gen. 47. 3, cf. 2 K. 24. 14, הַסִּבָּל *the burden bearers*, Neh. 4. 4 (1 K. 5. 29 *rd.* perhaps סִבָּל). It is, however, chiefly words that express *classes* of persons or things that are used in the sing., and words of *time, weight, and measure*. Cf. § 37.

Rem. 1. The plur. is quite natural in such instances as עֵצִים *timber* (pieces of wood), חִטִּים *wheat in grain*, 2 S. 17. 28 (חֵטָה *wheat in crop*, Ex. 9. 32). So שְׂעִירִים and שְׂעִירָה *barley*, &c.

Rem. 2. The plur. seems often used to heighten the idea of the sing., 1 S. 2. 3 דַּעוֹת *knowledge*, Jud. 11. 36 *vengeance*, 2 S. 4. 8, Is. 27. 11 *understanding*, 40. 14; Ps. 16. 11 *joy*, Ps. 49. 4; 76. 11; 88. 9 *abomination*, Pr. 28. 20, Job 36. 4. Cf. § 16b. In poetry the plur. comes to be used for sing. without difference of meaning, Gen. 49. 4 *bed* sing. and plur., 1 Chr. 5. 1, Ps. 63. 7; 46. 5; 132. 5, Job 6. 3 (*seas*).

Rem. 3. The plur. is sometimes used to express the idea in a general and indefinite way. Jud. 12. 7 בְּעָרֵי גִלְעָד *in (one of) the cities of Gilead*, 1 S. 17. 43 *slaves*, 2 K. 22. 20 *thy graves*, Job 17. 1, Gen. 21. 7, Ex. 21. 22, Zech. 9. 9, Neh. 6. 2. The word דְּבָרֵי *matters of* seems to convey the same meaning, Ps. 65. 4.

Rem. 4. Such words as *hand, head, mouth, voice, &c.*, when the organ or thing is common to a number of persons, are generally used in the sing. Jud. 7. 16 put the trumpets into *the hand* of them all, v. 19, Gen. 19. 10. Jud. 7. 25 the *head* of Oreb and Zeeb, cf. 8. 28; 9. 57, Jos. 7. 6, Dan. 3. 27. Ps. 17. 10 *their mouth*, Ps. 78. 36 *tongue*, 144. 8. So to clap כַּף *the hands* 2 K. 11. 12, Is. 55. 12. So perhaps נִבְלָה and פִּגְרָה *carcases*, Is. 5. 25, 1 S. 17. 46, cf. πτώμα Rev. 11. 8. But cf. *heads* Job 2. 12, and usually *eyes*, though cf. Gen. 44. 21.

Rem. 5. The idea of universality is sometimes expressed by the use of both genders, Is. 3. 1 מִשְׁעָן וּמִשְׁעָנָה *every stay*, Deu. 7. 14. Also by the use of contrasted expressions, as Zech. 7. 14 עֹבֵר וְשׁוֹב *passing or returning*, 9. 8, and the common עֲצוּר וְעָזוּב *restrained or free*, Deu. 32. 36, 1 K. 14. 10; 21. 21, 2 K. 9. 8; 14. 26. Cf. Noeld. *Carm. Arab.* 42. 4.

Rem. 6. The coll. בָּקָר *cattle* is used in plur. Neh. 10. 37, but צֹאֲנֵינוּ is to be read in same verse. The parall. to 2 Chr. 4. 3, viz. 1 K. 7. 24, reads differently. Plur. of רֶכֶב *chariots*, Song. 1. 9. In Am. 6. 12 *rd.* perhaps בְּבָקָר יִם.

THE CASES

§ 18. The cases are not marked by means of terminations except in rare instances. They must be supposed, however, to exist, and an accurate analysis of construction will take them into account. The cases are three, Nom., Gen., and Acc. When a word is governed by prep. לְ *to*, the dative is sometimes spoken of, and the abl. when it is governed by prep. מִן *from*, &c.; but this is inaccurate application of classical terminology.

1. *The Nom.*—The nom. has no particular termination (Gr. § 17). The personal pronouns are only used in nom., their oblique cases appearing as suffixes. The nom. is often *pendens*, being resumed by pronoun (§ 106).

2. *The Gen.*—(a) All words after a cons. state are in gen.,

as **סוס האיש** *the man's horse*. (b) All words governed by a prep. are in gen., as **לְרוֹחַ הַיּוֹם** *at the cool of the day*; *cool* is gen. by prep., and *day* is gen. by *cool*. (c) All suffixes to nouns and prep. are to be considered in gen., as **סוסו** *his horse* (h. of him), **אֵצֶלָהּ** *beside her* (at the side of her). (d) Sometimes a clause assumes the place of a gen. to a preceding noun, the clause being equivalent to the infin. or *nomen actionis*. Is. 29. 1 **קִרְיַת הַנָּהָה דָּוִד** *thou city where David dwelt* (of David's dwelling).

3. *The Acc.*—There are traces of a case ending in *a*. (a) The acc. may be directly governed by a verb, **וַיִּקַּח** *he took the man*. The verbal suffixes are usually direct obj., **וַיִּנְחֲלוּ** and put *him*. (b) The acc. may be of the kind called adverbial or modal, as in designations of place, time, &c., in statements of the *condition* of subj. or obj. during an action, or in limitations of the incidence of an action, or the extent of the application of a quality (§ 70, § 24, R. 5). (c) So-called prepp. like **אַחֲרֵי** *behind*, **אֵצֶל** *beside*, &c., are really nouns in this kind of acc., except when preceded by another prep., as **מֵאַחֲרֵי** *from behind*, when, of course, they are in the gen. (d) Many times clauses with **כִּי** *that*, **אֵשֶׁר**, **אֵת־אֵשֶׁר** *how that*, assume the place of a virtual acc. to a preceding verb.

4. *The construct* is not a case but a state of the noun. The cons. is the governing noun in a genitive-relation; its state or difference of form from the abs. or ordinary form is due to the closeness of the connection between it and its gen. The cons. may be in any case, as *nom.* **יְיִהְיֶה הָאָרֶץ** *and the gold of that land is good*; or gen. **בְּתוֹךְ** *in the midst* of the garden, where *midst* is gen. by prep.; or acc. **לְשֹׁמֵר דֶּרֶךְ עֵץ הַחַיִּים** *to keep the way of the tree of life*, where *way* is acc. after *keep*, and cons. before its gen. *tree*, &c.

The cons. occasionally ends in *i*, more rarely in *o* or *u*. In Eth. the vowel *a* marks the cons.

DETERMINATION. THE ARTICLE

§ 19. There is no indef. art. in Heb., the noun if indef. remains without change. Job 1. 1 **אִישׁ הָיָה** there was *a man*. 1 K. 3. 24 **קְחוּלִי חֶרֶב** fetch me *a sword*.

The predicate naturally is indeterminate and without Art. Gen. 3. 1 **הַנָּחָשׁ הָיָה עָרִים** the serpent was *cunning*. 2. 12, 25; 3. 6; 29. 2, 2 S. 18. 7. The inf. or *nomen actionis* retains too much of the verbal nature to admit the Art. Occasionally **הַדֹּעַת** *the knowing* occurs. Gen. 2. 9, Jer. 22. 16. And *fem.* verbal nouns approach more closely the real noun, and occasionally take Art. Ps. 139. 12 **כְּחַשְׁמָה כְּאוֹרָה** *the darkness* is as *the light*.

Rem. 1. The numeral **אֶחָד** *one* is sometimes used almost like an indef. art., esp. in later style. Ex. 16. 33, 1 S. 7. 9, 12, 1 K. 19. 4; 22. 9, 2 K. 7. 8; 8. 6. Or it has the sense of *a certain*; Jud. 9. 53; 13. 2, 1 S. 1. 1, 1 K. 13. 11, 2 K. 4. 1. The words **אִישׁ** *man*, **אִשָּׁה** *woman* prefixed to another term appear to express indefiniteness, **אִישׁ נָבִיא** *a prophet*, Jud. 6. 8; 4. 4, 2 S. 14. 5; 15. 16, 1 K. 3. 16; 7. 14; 17. 9. Eth. uses *man*, *woman* in the same way.

¹ The inflection of an Ar. noun 'abd "servant" may illustrate the cases.

SING.			
	<i>Abs.</i>	<i>with Art.</i>	<i>Cons. and Gen.</i>
N.	'abdun a serv.	'el 'abdu the ser.	'abdu lmalikī the s. of the king.
G.	'abdin	'el 'abdi	'abdi lmalikī.
A.	'abdan	'el 'abda	'abda lmalikī.
DUAL.			
N.	'abdāni	'el 'abdāni	'abdā lmalikī.
G.A.	abdaini	'el 'abdaini	'abdayi lmalikī
PLURAL.			
N.	'abdāna	'el 'abdāna	'abdā lmalikī.
G.A.	'abdīna	'el 'abdīna	'abdī lmalikī.

The regular plur. given here to 'abd does not exist in usage. After a vowel both the Alif and the vowel of the Art. are elided in pronunciation.

Rem. 2. The inf. לְמוֹט is probably strengthened form of לָמוֹט Ps. 66. 9; 121. 3. In 1 K. 10. 19 שֶׁבֶת seems a noun, Am. 6. 3. Jer. 5. 13 הַדִּבֶּר the Art. might be relative, either *he who* speaks, or *that which* he speaks (§ 22, R. 4), both little natural. Scarcely more likely, the “He has said” (the phrase they use). Sep. הַדִּבֶּר.

Rem. 3. In some cases the subj. and pred. are *coextensive*, and pred. has Art. Gen. 2. 11 הוּא הַפֶּלֶב it is *that which* goeth round. Particularly with ptcps. Gen. 42. 6 *he was the* seller; 45. 12, Deu. 3. 21; 8. 18; 9. 3, 2 S. 5. 2, 1 Chr. 11. 2.

Rem. 4. Certain archaic terms, originally appellatives, have acquired the force of proper names, as שָׂאוֹל *hades*, תֵּבֵל *the inhabited world*, תְּהוֹם *the primary ocean* (plur. with Art. Is. 63. 13, of waters of Red Sea, Ps. 106. 9), and do not take Art. And so some other terms used in poetry, which greatly dispenses with the Art., as רִנִּים *princes*, Ps. 2. 2, אָנוּשׁ *man*, Ps. 8. 5, שָׂדֵי *field*, Ps. 8. 8, צִלְמוֹת *darkness, midnight*, Ps. 23. 4, חֵסֶד וְכֹחַ *wisdom, power*, Is. 28. 29, Job 6. 13. Also רֶאֱם *wild ox*, even in a comparison, Ps. 92. 11. So the divine names אֱלֹהֵי שָׂרֵי, עֲלִיּוֹן.

§ 20. Words may be determinate in themselves or from construction, and with these the Art. is not used. Words def. of themselves are—(a) *Proper* names of persons, countries, cities, rivers, &c., as יהוה *Jehovah*, מֹשֶׁה *Moses*, מוֹאָב *Moab*, צֹר *Tyre*, פָּרַת *Euphrates*. (b) The personal and other pronouns, Ex. 20. 2 אֲנֹכִי יהוה *I am the Lord*, Gen. 29. 27 זֹאת שָׁבַע the week of *this one*, 41. 28 הַדִּבֶּר *that is the thing*, 3. 11 מִי הַגִּיד *who told thee?*—Words determined by construction are—nouns in the cons. state before a *definite* gen., whether this gen. be a proper name, a pron. (separate or suffix), a noun defined by Art., or itself a cons. determined by a definite gen. (Gen. 3. 24). Ru. 1. 3 בֵּית מִי אִישׁ נָעֲמִי *the husband of Naomi*. Gen. 24. 23 בֵּית מִי אֵת *the daughter of whom (whose d.) art thou?* 2. 25 הָאָדָם *the man* and וְאִשְׁתּוֹ *his wife*. 2. 19 הַבְּהֵמָה *the beast* of

the field. 3. 24 דֶּרֶךְ עֵץ הַחַיִּים *the way of the tree of life*, 6. 18 נָשִׁי בְּנֵיהָ.

Rem. 1. Proper names of persons are always without the Art., and so names of peoples called after a personal ancestor, as Moab, Edom. Many names of places, rivers, &c., however, were originally appellatives and sometimes retain the Art., as הַלְבָנוֹן Lebanon (*the white mountain?*), הַיַּרְדֵּן Jordan (*the river?*), הַגִּבְעָה Gibeah (*the hill*), הָעֵי Ai (*the mound*). Usage fluctuates.

Rem. 2. The def. gen. makes the whole expression definite. But this rule seems to have exceptions, the cons. remaining indef. This is the case at any rate with prop. names, as 1 S. 4. 12 אִישׁ בְּנֵימִין *a man of Benjamin*, Josh. 7. 21 *a Babylonish garment*, Jud. 10. 1, Deu. 22. 19, and apparently in other cases, Lev. 14. 34 *a house*, Gen. 9. 20, Jer. 13. 4. It is to be assumed in general, however, that the def. gen. determines the whole expression. Thus Heb. may say הַזָּהָב *the gold* (so called generic Art. § 22), *i.e. gold*, and so Gen. 41. 42 רֶכֶּר הַזָּהָב *the chain of the gold*, *i.e. a chain of gold*; the *kind* of definiteness, whatever it be, extends over the expression. Song 1. 13, 14; 4. 3. Cf. 1 S. 25. 36 מִשְׁתֵּה הַמֶּלֶךְ *the banquet of the king*, *i.e. a royal banquet*; Jud. 8. 18 *royal children*. The use of Art. fluctuates, Song 1. 11, 13.

Rem. 3. In compound proper names the Art. maintains its usual place. 1 S. 5. 1 אֶבְנֵי הָעֵזֶר Ebenezer. And so with gentilics, Jud. 6. 11, 24 אֲבִי הָעֲזִירִי *the Abiezrite*, 1 S. 17. 58 בֵּית הַלְחֵמִי *the Bethlehemite*. 6. 14.

Rem. 4. A number of cases occur of Art. with cons. or noun with suff. (a) In some cases the text is faulty, being filled up by explanatory glosses from the marg. Gen. 24. 67 omit Sarah *his mother*. Jos. 3. 11 om. הַבְּרִית, so v. 14, and v. 17 בְּרִית י'. Jos. 8. 11 om. *war* (13. 5, cf. § 29, R. 5). Jer. 25. 26 rd. הַמַּטְלָבוֹת *abs.* and om. *earth* (Sep.), Ez. 45. 16 om. *earth* (Sep.). Jer. 32. 12 הַמִּפְּרָה *can hardly be appos. the bill, the sale*; probably ungrammatical *explicitum* from marg. for *it* of Sep. 1 Chr. 15. 27 rd. probably בְּמִשְׁפָּחָא (Berth.), cf. vv. 22, 23. 2 Chr. 8. 16 cf. Ex. 9. 18,

2 S. 19. 25. Is. 36. 8, 16 **הַמֶּלֶךְ אֲשׁוּר** is correct in 2 K. 18. 23, 31, and hardly belongs to the original text. Jer. 48. 32 **הַנֶּפֶן שְׂבֵמָה** is *voc.* and perhaps protected by Lam. 2. 13 **הַבֵּית יְרוּשָׁלַם**; otherwise Is. 16. 9.—1 S. 26. 22, 2 K. 7. 13 are corrected by Mass. More serious faults of text, 2 S. 24. 5 (Dr. *in loc.*), Ez. 46. 19, Dan. 8. 13.

(b) Jos. 13. 9 “Medeba unto Dibon” is appos. to *the Mishor*, explaining it. Ez. 47. 15 might be the way to Hethlon, cf. Hos. 6. 9, but text dubious. Gen. 31. 13 **אֲנִי הָאֵל בֵּית־אֵל** can hardly be, I am the God *at Bethel* (acc.). Cases like 2 S. 2. 32; 9. 4, &c., are not parallel, and Num. 22. 5 is no doubt to be read: the river (Euph.), *unto* the land of the children, &c. 2 K. 23. 17 (possibly **הוּא קִבֵּר**). 1 K. 14. 24, Art. may have slipped in mechanically after **בָּל**. Jud. 16. 14 possibly **הַיָּתִיד הָאֵרֶג** being subsequent gloss. Ezr. 8. 29 perhaps **הַלְשָׁבוֹת**, “house of God” being in loose appos., and “weigh” a virtual verb of motion (carry to and weigh). Ps. 123. 4 (**לְשֹׂאנֵינוּ**? as second clause). Nu. 21. 14, 2 S. 10. 7, 1 K. 16. 24, &c., are cases of appos.

With suff. Lev. 27. 23 **הָעֵרְכָד**, the phrase is technical and suff. otiose. Jos. 8. 33 **הַחֲצִי** *the* (other) half of it. Is. 24. 2 **פְּנֵיבְרָתָהּ** in assonance with the other words. Mic. 2. 12 possibly **הַדֹּבֵר וְהַ**. 2 K. 15. 16 after **בָּל**. Jos. 7. 21, Pr. 16. 4, Ezr. 10. 14.

§ 21. Determination by Art.—With individual persons or things the Art. is used when they are *known*, and definite to the mind for any reason, *e.g.*—

(a) From having been already mentioned. Gen. 18. 7 **בֶּן־הַבָּקָר אֲשֶׁר עָשָׂה** **וַיִּקַּח בֶּן־בָּקָר** he took *a* calf; *v.* 8 he took **בֶּן־הַבָּקָר אֲשֶׁר עָשָׂה** *the* calf which he had got ready.

(b) Or from being the only one of their kind, as **הַשֶּׁמֶשׁ** *the* sun, **הַיָּרֵחַ** *the* moon; *the* earth, *the* high priest, *the* king, &c.

(c) Or, though not the only one of the class, when usage has elevated into distinctive prominence a particular individual of the class, as **הַנָּהָר** *the* river (Euphrates), **הַבַּעַל**

the lord (Baal), הַשָּׂטָן *the* adversary (Satan), Job 1. 6, Zech. 3. 1, הַיָּאֵר *the* stream (Nile, cf. Am. 8. 8, *the* stream of Egypt), הַכְּכַר *the* circle (of Jordan), הַבַּיִת *the* house (Temple), Mic. 3. 12, Ps. 30. 1, הָאֱלֹהִים *the* (true) God.

(d) Or when the person or thing is an *understood* element or feature in the situation or circumstances. Gen. 24. 20, she emptied her pail אֶל-הַשִּׁקְתָּ into *the* trough (of course existing where there were flocks to water). 35. 17 וַתֹּאמֶר הַמִּילָדָה and *the* midwife (naturally present) said, 38. 28. So 18. 7 *the* boy; 22. 6 *the* fire and *the* knife; 26. 8 *the* window. Ex. 2. 15 *the* well (beside every encampment). Jud. 3. 25 *the* key. 1 S. 19. 13, 2 S. 18. 24, Pr. 7. 19 *the* goodman. Eng. also uses the def. Art. in such cases; at other times it employs the unemphatic possessive pron. Gen. 24. 64, she lighted מֵעַל הַגִּמְלָה from *her* camel; v. 65 she took הַצִּיעָה *her* veil; 47. 31 *his* bed. Jud. 3. 20, 2 S. 19. 27, 1 K. 13. 13, 27, 2 K. 5. 21.

(e) It is a peculiar extension of this usage when, in narratives particularly, persons or things appear definite to the imagination of the speaker—the person just from the part he played, and the thing from the use made of it. In this case Eng. uses the indef. Art. 2 S. 17. 17 וְהָלַכָה הַשֹּׁפְחָה וְהַגִּידָה and *a* wench always went and told them. 1 S. 9. 9 פָּה אָמַר הָאִישׁ thus spoke *a* man when he went, &c. Jos. 2. 15 וַתּוֹרִדֵם בַּחֶבֶל and she let them down with *a* rope. Ex. 17. 14 כָּתַב זֹאת בַּסֵּפֶר write this in *a* book; 1 S. 10. 25, Jer. 32. 10, Job 19. 23.—Deu. 15. 17, Ex. 21. 20 with *a* rod, Nu. 22. 27, Jos. 8. 29 on *a* tree, Jud. 4. 18 *a* rug, v. 21 *a* tent-pin, v. 19 *a* milk bottle, 6. 38 *a* cupful, 9. 48; 16. 21 (3. 31?). So probably Is. 7. 14 הָעֹלְמָה *a* maid. Gen. 9. 23 *a* garment (less naturally *his*, i.e. Noah's). Deu. 22. 17, Jud. 8. 25, 1 S. 21. 10 (some passages may belong to d). So with rel. cl. Ps. 1. 1, Jer. 49. 36.

(f) The person addressed is naturally def. to the mind, and the so-called vocative often has the Art. 1 K. 18. 26 **הַבַּעַל עֲנֵנִי** *O Baal*, hear us! 2 K. 9. 5 **אֵלֶיךָ הָשָׁר** unto thee, *Captain!* Jud. 6. 12 **יְעִמָּךְ גִּבּוֹר הַחַיִּל** Je. is with thee, *O man of valour.* Jud. 3. 19, 1 S. 17. 58, 2 S. 14. 4, Hos. 5. 1, Jer. 2. 31, Is. 42. 18, Jo. 1. 2, Zech. 3. 8. The noun with Art. is probably in appos. to *thou, ye* understood. Cf. Job 19. 21, Mal. 3. 9, Mic. 1. 2.—2 K. 9. 31, Is. 22. 16; 47. 8; 54. 1, 11, Zeph. 2. 12.

Rem. 1. In such cases as **הַיּוֹם** *to-day*, **הַלַּיְלָה** *to-night*, **הַפַּעַם** *this time*, Gen. 2. 23, **הַשָּׁנָה** *this year* Jer. 28. 16, the definiteness is due to the fact that the times belong to the speaker's present and are before him. Jud. 13. 10 **בְּיוֹם** *that* (a former) *day* is defined by the circumstance that occurred on it.

Rem. 2. To *e* belongs the phrase **וַיְהִי הַיּוֹם** occurring 1 S. 1. 4; 14. 1, 2 K. 4. 8, 11, 18, Job 1. 6, 13; 2. 1. Probably: and it fell *on a day* (lit. *the day*, viz. that on which it fell, &c.). Others make **הַיּוֹם** *subj.*, and *the day was*, i.e. there fell *a day*. The *vav* impf. following is less natural on this view, but the explanation of Art. is the same.—Gen. 28. 11 *a place* prob. belongs to *e*; it is hardly *heilige Stätte* (like Ar. maqam) either here or 2 K. 5. 11.

§ 22. It is on the same principle as in § 21 that classes of persons, creatures, or things have the Art. The classes are *known* just from the fact of their having distinct characteristics. But, further, in such cases the individual possesses all the characteristics which distinguish the class, and the class is seen in any individual. Hence the use of the *sing.* is common.

(a) The *sing.* of gentilic nouns is so used, as Gen. 13. 7 **הַכְּנַעֲנִי** *the Canaanite*, 15. 21. Of course also the plur. with Art., rarely without, though **פְּלִשְׁתִּים** *Philistines*, is more common; cf. 2 S. 21. 12.

(b) So adjectives and ptcps., as **הַצְדִּיק** *the righteous*,

הָרָשָׁע *the wicked*. Ptcp., Jos. 8. 19 הָאוֹרֵב *the ambush*, 1 S. 13. 17 הַמִּשְׁחֵתִּים *the active warriors*, Gen. 14. 13 הַפְּלִיט *the fugitive* (if these do not belong to § 21 *e*, and be defined by the action they perform). The Art. is frequently omitted in poetry. Here also *plur.* is common. Ps. 1. 4-6.

(*c*) The various classes of creatures, as Gen. 8. 7 הָעֵרֵב *a raven*, v. 8 *a dove*. Esp. in comparisons. Jud. 14. 6 כְּשֹׁפֵעַ *as one rends a kid*. 2 S. 17. 10 כְּלֵב הָאֲרִיָּה *like the heart of a lion*. Ps. 33. 17 שָׁקֵר הַפִּיּוֹס לְתִשׁוּעָה *a horse is vain for deliverance*. So Ecc. 7. 26 הָאִשָּׁה *a woman* (*i.e.* women). 1 S. 26. 20 *a partridge*, Jud. 7. 5 *as a dog laps*, 1 S. 17. 34, Am. 3. 12; 5. 19. 2 K. 8. 13 מָה עֲבָדָה הַכֶּלֶב *what is thy servant, the dog* (*thy dog of a s.*)?

(*d*) So other well-known objects, such as the precious metals and stones, and, in general, any well-known article, though usage fluctuates here; Gen. 2. 11 אֲשֶׁר שָׁם הָהָרָב *where there is gold*. Am. 2. 6, Gen. 13. 2, 2 Chron. 2. 13, 14. Gen. 11. 3 *the brick, the asphalt, the mortar*. 1 K. 10. 27, Is. 28. 7.

(*e*) And, in general, in comparisons—the thing to which comparison is made naturally being known and distinct before the mind. Is. 1. 18 אֲסִיְהִי־וְהָיִיתִי כְּשֵׁנִים כְּשֵׁלֶג *like crimson*, they shall be white *like snow*. 10. 14 וְהִמָּצָא כֶּקֶן יָדִי *and my hand hath found like a nest* the wealth of the nations. Nu. 11. 12, Jud. 16. 9, 1 K. 14. 15, 2 S. 17. 3, Hos. 6. 4, Deu. 1. 44, Is. 34. 4; 51. 8; 53. 6, 7, Mic. 4. 12. See the exx. in *c*.

Rem. 1. Any object or thing well known receives the Art., *e.g.* affections or diseases, Gen. 19. 11 הַסְּגוּרִים *blindness*, Zech. 12. 4 *madness*, &c., 2 S. 1. 9 הַשִּׁכְזָן *dizziness*? Lev. 13. 12 *leprosy*. So plagues, calamities, as *blasting*, *mildew*, &c. Am. 4. 9, Hag. 2. 17, Deu. 28. 21, 22, cf. Ex. 5. 3, 2 K. 6. 18. So *moral* qualities as *faithfulness* Is. 11. 5, &c. Also *physical* elements as *fire* in the frequent *burn*

בָּאֵשׁ *with fire*, &c.; *darkness* Is. 9. 1. In all these cases, however, usage fluctuates, the Art. being most frequent with prefixed prep.

Rem. 2. In comparisons use of Art. fluctuates. But generally: when the thing to which comparison is made stands simply the Art. is used (see exx. in § 22 *e*); and so when a clause follows which merely states or explains the point in the comparison, Ps. 1. 4; 49. 13, Is. 61. 10, 11, Hos. 6. 4. But when an epithet or clause is added which describes the object not generally but in a particular aspect or condition, the Art. is not used. Is. 13. 14; 16. 2; 29. 5; 41. 2, Hos. 2. 5; 4. 16. The usage fluctuates particularly in poetry.

Rem. 3. Poetry often omits Art. where prose would use it, Ps. 2. 2, 8, 10 מְלֹכֵי אֶרֶץ kings of *the earth*, 72. 17 לְפָנֵי שֶׁמֶשׁ before *the sun*, v. 5, 7. So in archaic or semi-poetical phrases like *earth and heaven* Gen. 2. 4, Ps. 148. 13, Gen. 14. 19; *beast of the earth* Gen. 1. 24, cf. Ps. 50. 10; 104. 11, 20, Is. 56. 9. In prose also the Art. is omitted with expressions familiar, Ex. 27. 21 אֹהֶל מוֹעֵד *tent of meeting* (as we say "to church," cf. John 6. 59 ἐν συναγωγῇ), 1 K. 16. 16 שָׂר צָבָא *commander in chief*. So *king*, 1 K. 21. 10, 13 to curse God *and king*, cf. 1 K. 16. 18, Am. 7. 13. Gen. 24. 11 לַעֵת עֶרֶב *at evening time*, Deu. 11. 12 *to year's end*, 4. 47. Also such words as *head, hand, foot, face, mouth*. Is. 37. 22 shake ראש *the head*, Mic. 7. 16 יָד עַל־פֶּה put *the hand upon the mouth*. Job 21. 5, Pr. 11. 21; 16. 5. Gen. 32. 31 *face to face*, Nu. 12. 8 *mouth to mouth*. 2 S. 23. 6 בְּיָד *with the hand*, Is. 28. 2, Neh. 13. 21, 2 Chr. 25. 20. Is. 1. 6 from *foot-sole to head*. Jer. 2. 27 to turn עֲרָף *the back*. The words *heart, soul, eyes*, &c., when in gen. by an adj., usually want the Art. Ps. 7. 11 upright *of heart*. Is. 24. 7, Ps. 95. 10 (Deu. 20. 6 Art.). Ps. 101. 5, Job 3. 20, Jud. 18. 25, cf. Ps. 37. 14, Job 30. 25.

In particular the word כָּל before such words without Art. may mean *all, the whole*. Is. 1. 5 כָּל־רֹאשׁ *the whole head*, 9. 11 *the whole mouth*, 2 K. 23. 3 *the whole heart . . . soul*, Ez. 36. 5. And even in other cases, Is. 28. 8 *all tables*. So phrases like כָּל־חַי *all living*, כָּל־בָּשָׂר *all flesh*.—The phrase

פַּעֲלֵי אֵין is usually anarthrous (Ps. 125. 5 Art.). And certain terms are used with a kind of technical brevity, *e.g.* גְּבוּל *boundary*, Jos. 13. 23, *breadth*, &c. (in measurements), 2 Chr. 3. 3. So "gate," "court," &c. (§ 32, R. 2). Cf. Mal. 1. 10, 11.

Rem. 4. In later writings particularly the Art. is used like a rel. pron., as subj. or obj. to a verb and with prep. Jos. 10. 24, 1 Chr. 26, 28; 29, 8. 17, 2 Chr. 1. 4 (older usage Jud. 5. 27, Ru. 1. 16), 29. 36, Ezr. 8. 25; 10. 14, 17 (Jud. 13. 8 might be ptc. without *m.*). Ez. 26. 17 also as accented is perf.

The art. with ptc. is usual (§ 99), and a number of cases accented as perf. of ו'ע verbs are certainly *fem. ptc.*, however the accentuation is to be explained, *e.g.* Gen. 18. 21 their cry הִבָּאָה *which is come*; 46. 27, Is. 51. 10, Ru. 1. 22; 4. 3. Gen. 21. 3 הַנִּלְדָּלוּ is ptc. 1 K. 11. 9, Is. 56. 3 are also probably ptc., and should be so pointed, unless the pointing is to be explained as following the type of ל'א verb, cf. 1 K. 17. 14 הִכְבֵּה. Dan. 8. 1 being late is doubtful. 1 S. 9. 24 for הָעֵלֶיהָ *that which is upon it*, rd. probably הָאֵלֶיהָ *the (fat) tail* (Hitz. הָעֵלֶיהָ as imp. hiph.?). Jos. 10. 24 is anomalous in spelling, and possibly should be read הֶחָלָכִים.—Ar. occasionally joins Art. to finite verb, the ass *alyujadda'u which has its cars cut off*. Of course it is said that Art. is for alladhi the rel.

THE GENITIVE. CONSTRUCT

§ 23. In the compound expression formed by the Gen. and the preceding cons. state, as בֶּן-הַמֶּלֶךְ *the son of the king*, the first word is hurriedly passed over, and consequently shortened where possible (Gr. § 17), and the accent falls on the last half of the expression. The first half of the expression is called in Oriental grammar *the annexed*, the second half *that to which annexion is made*, and the relation between them *annexion*.

The gen. may be a noun (subst. or adj.), a pronoun, or a clause. The cons. must be a noun (subst. or adj.). The use

of the gen. is very wide. It expresses almost any relation between two nouns, corresponding often to the semi-adjectival use of nouns in our own language, as tree-fruit, fruit-tree, seed-corn, water-pot, except that the order of words is reversed, fruit of tree, tree of fruit, &c. The gen. may be said to be either gen. of the *subject* or gen. of the *object*, and this distinction applies to pron. suffixes, which are also in the gen. Gen. 27. 41 יְמֵי אָבִל אָבִי the days of mourning for my father; 3. 24 דֶּרֶךְ עֵץ הַחַיִּים the way to the tree of life; 42. 19 שֶׁבֶר רַעֲבוֹן בְּתֵיכֶם corn (needful) for the famine of your houses; 2 S. 8. 10 אִישׁ מִלְחָמוֹת הָעִי אִישׁ engaged in wars with Toi; Is. 9. 6 תַּעֲשֶׂה-זֹאת ה' קִנְאָתְךָ the zeal of Je. will do this; 26. 11 יִחְזִי קִנְאָת-עַם they shall see thy zeal for the people (Ps. 69. 10). Gen. 16. 5 חֲמָסִי עָלֶיךָ my wrong (that done me) be on thee; 29. 13 שִׁמְעַתְּ the news about Jacob (2 S. 4. 4). Is. 32. 2 סֶתֶר זֶרֶם a covert from the rain. Ps. 60. 10 מוֹאֵב סִיר רֹחֲצִי Moab is my wash-pot. Is. 56. 7 בֵּית תַּפְלָתִי my house of prayer. Gen. 44. 2 נָסָה שֶׁבֶרֹא his corn-money. Gen. 18. 20, Is. 23. 5, Am. 8. 10, Ob. 10, Hab. 2. 17.

Rem. 1. The gen. of the subject may be (a) the *possessor* of any object, as Jer. 7. 4 הַיְכָל יְהוָה the temple of Je.; Gen. 4. 1 אִשְׁתּוֹ his wife. (b) The *subject* to which any quality or attribute belongs, 1 K. 5. 10 חֲכֻמַּת שְׁלֹמֹה the wisdom of Solomon; 10. 9 אֲהַבַּת ה' the love of Je. (c) The *agent* in any action, especially after *pass. ptc.*, Is. 53. 4 מִפְּנֵי אֱלֹהִים stricken of God; or the *instrument*, Is. 22. 2 לֹא חָלְלִי חֶרֶב וְלֹא מַלְחָמָה מִתִּי מִלְחָמָה not slain by the sword nor dead through war. Cf. on Participle. § 98. The gen. of the object is the converse of this, and may be: (a) the *possession* of a possessor, Gen. 42. 30 אֲדֹנִי הָאָרֶץ the lord of the country. (b) The *quality* or attribute belonging to any subject, 1 K. 20. 31 מַלְכֵי חֶסֶד kings of clemency, Is. 30. 18 אֱלֹהֵי מִשְׁפָּט a God of justice. (c) The *object* of any action, particularly after active ptc.,

Isa. 5. 18 מְשִׁיבֵי הָעֵץ *dragging on iniquity*, v. 23 מְצַדִּיקֵי רָשָׁע *justifying the wicked*.

§ 24. The genius of the language is not favourable to the formation of adjectives, and the gen. is used in various ways as explicative of the preceding noun, indicating its material, qualities, or relations. (a) When the gen. is identical with the cons., merely expressing for ex. its name, as Gen. 2. 15 בֵּן-עֵדֶן the *garden of Eden*; 15. 18 נְהַר-פָּרַת the *river of Euphrates*; Is. 41. 14 תוֹלַעַת יַעֲקֹב thou *worm (of) Jacob*; Is. 37. 22 בֵּת יְרוּשָׁלַם the *daughter of Jerus.* Or the class to which it belongs, Is. 9. 5 פֶּלֶא יוֹעֵץ a *wonder of a counsellor*; Hos. 13. 2 זִבְחֵי אָדָם *men who sacrifice*; Gen. 16. 12 פָּרָא אָדָם a *wild ass of man*; Is. 1. 4 זֶרַע מְרִעִים a *race of malefactors*. 1 K. 10. 15, Is. 29. 19, Mic. 5. 4, Pr. 15. 20, 2 Chr. 2. 7.

(b) When the gen. is the *material*; Gen. 24. 22 נֶזֶם זָהָב a *ring of gold*; Ex. 20. 24 מִזְבֵּחַ אֲדָמָה an *altar of earth*. Gen. 3. 21, Jud. 7. 13, 1 K. 6. 36, Is. 2. 20, Ps. 2. 9. Or the *commodity* or article in measure, weight, or number, Jud. 6. 19 אֵיפֶת קֶמַח an *ephah of meal*, Gen. 21. 14, 1 S. 16. 20; 17. 17, Hos. 3. 2.—The consn. by Apposition is very common in this case, § 29. See also the Numerals, §§ 36, 37.

(c) When the gen. is an *attribute* or quality, 1 K. 20. 31 מְלָכֵי חָסֵד *clement kings*; Jud. 11. 1 גִּבּוֹר חַיִּל a *valiant hero*; Lev. 19. 36 מֵאֲזֵנֵי צֶדֶק *right balances*; Is. 43. 28 שְׂרֵי קֹדֶשׁ *holy princes*, and very often in later writings. Or more generally: Is. 51. 11 שִׂמְחַת עוֹלָם *everlasting joy*; Zech. 11. 4 צֹאן הַהֲרֵגָה the *flock (destined) for slaughter*; Is. 13. 3 עֲלִיזֵי גִּאְוָתִי my *proud exulters* (Zeph. 3. 11). Is. 13. 8; 22. 2; 28. 4; 32. 2, Ex. 29. 29, Ps. 5. 7; 23. 2, Pr. 1. 9; 5. 19, Zeph. 3. 4. Jer. 20. 17 *with child always*.—The equivalence of this gen. to the adj. appears from the loose constructions, Deu. 25. 15 אָבֵן שְׁלֵמָה וְצֶדֶק a *full and right*

weight; 1 S. 30. 22 כל איש רע וגלעל every *bad* and *worthless* man.

(d) Under the explicative gen. may also be classed the gen. of restriction or specification. Adj. and ptcp. are construed with a gen. which specifies the extent or point of their application: Is. 6. 5 איש טמא-שפתים a man *unclean of lips*; Ex. 32. 9 עם קשה-ערה הוא they are a *stiffnecked people*; Gen. 24. 16 והנער טובת מראה מאד and the girl was *very pretty*; 2 S. 9. 13 פסח שתי רגליו lame *in his two feet*; 1 S. 25. 3 האשה טובת שכל ויפת תאר והאיש רע מעללים the woman was *of great discretion*, and *beautiful in form*, but the man was *evil in his doings*. Gen. 12. 11; 26. 7; 29. 17; 39. 6; 41. 2-6, Ex. 4. 10; 6. 12, Deu. 9. 6, 13, Jud. 3. 15; 18. 25, 1 S. 2. 5; 22. 2, 2 S. 4. 4, Is. 1. 4, 30; 3. 3; 19. 10; 20. 4 (*rd.* חשוּפִי); 29. 24; 54. 6, Am. 2. 16, Ps. 24. 4, Job 3. 20; 9. 4, Lam. 1. 1, Song 5. 8.

Rem. 1. The gen. of material, a ring *of gold*, is not *partitive*, but *explicative*—a ring which is gold.

Rem. 2. The gen. of *quality*, &c., forms along with its cons. a single conception, hence the suff. goes to the gen. Ps. 2. 6 הר קדשי my *holy hill*, Deu. 1. 41, Is. 2. 20; 9. 3; 30. 22; 31. 7; 64. 9, 10, Zeph. 3. 11, Job 18. 7. Cf. § 27.

Rem. 3. The gen. of attribute or quality is very common with certain nouns, איש, אשה man, woman, בן, בת son, daughter, בעל owner, possessor. Ex. 4. 10 איש דברים a *good speaker*, Job 11. 2 שפתים 'א a *babbling*, 2 S. 16. 7 דמים 'א a *bloodshedder*, Pr. 25. 24 אשת מרינים a *brawling woman*. Gen. 9. 20; 25. 27, 2 S. 18. 20, 1 K. 2. 26, Ps. 140. 12.—Pr. 11. 16; 12. 4; 12. 19; 28. 5; 29. 1, 8, Ru. 3. 11, Zeph. 3. 4.

1 S. 14. 52 ברתל mighty man, 26. 16 בני מות deserving death, 1. 16 בלעל a *worthless person*. Nu. 17. 25, Deu. 3. 18, Jud. 18. 2, 2 S. 3. 34, 2 K. 14. 14, Is. 5. 1; 14. 12, Jer. 48. 45, Jon. 4. 10, Job 5. 7; 28. 8.—Mic. 4. 14, Mal. 2. 11, Ecc. 12. 4. And in stating *age*, 1 S. 4. 15 ברתשעים 98 years old. Gen. 50. 26, Nu. 32. 11, Josh. 24. 29, Jud. 2. 8, Gen. 17. 17.

Gen. 37. 19 בַּעַל הַחֲלֹמוֹת the *dreamer*, 2 K. 1. 8 בַּשֵּׁעַר ' *hairy*, Pr. 23. 2 נֶפֶשׁ ב' of *large appetite*. Gen. 14. 13, Ex. 24. 14, Is. 41. 15; 50. 8 (adversary), Jer. 37. 13, Nah. 1. 2, Pr. 18. 9; 22. 24; 24. 8, Neh. 6. 18, Ecc. 7. 12, Dan. 8. 6 (*two-horned*).—1 S. 28. 7, 1 K. 17. 17, Nah. 3. 4.—In 2 S. 1. 6 פָּרָשִׁים seems to mean *war-horses*, but cf. Dr. or Well. on v. 18.

Rem. 4. Adverbs and particles being really nouns may stand virtually in the gen., 1 K. 2. 31 הָנָם דָּמִי הָנָם *causeless bloodshed*, Nu. 29. 6 עֹלֶת הַחֲמִיד *the continual burnt-offering*, Ez. 39. 14, אֲנִשִּׁי ה' *Deu. 26. 5 מְעַט מִיָּמֵי* a *few* men, Jer. 13. 27 אַחֲרֵי מָה after *how long*. 2 S. 24. 24, Hab. 2. 19, Ez. 30. 16 (if read. right). And of course such particles as אֲנִי, בְּלֹא, &c. may themselves take a gen. after them.

Rem. 5. The consn. in (*d*) is the usual one in Heb., of the type *integer vitæ*; the *acc.* of limitation after adj. and ptcp. is uncommon, *e.g.* Is. 40. 20 הַמֵּסֵב בְּחַיֵּי הַיּוֹם he who is poor *in oblation*, Job 15 10 בְּיָמֵי הַיּוֹם older *in days*. But this is not liked, cf. 30. 1 younger בְּיָמֵי *in days*, so 32. 4. The prep. ב is generally used of members of the body (Am. 2. 15) when the *gen.* is not employed, cf. Ps. 125. 4 (Pr. 17. 20). Cf. § 71, R. 3. Ar. on the other hand regards this gen. as *improper* (unreal) annexion, being substitute for *acc.* of limitation.

Rem. 6. Proper names are occasionally followed by a *gen.*, as Ur of the Chaldees Gen. 11. 31, Aram of the two rivers Gen. 24. 10, Gath of the Philistines Am. 6. 2, Gibeah of Saul Is. 10. 29, Mizpeh of Gilead Jud. 11. 29, &c. Most proper names were originally appellatives, and in other cases there were several places of the same name, but in such a case as *Zion of the Holy One* of Israel Is. 60. 14, the last fact does not apply, and the first had certainly been long forgotten. Cf. *thy sun* v. 20, Jer. 15. 9, Nu. 31. 12, Ezr. 3. 7. Most languages so construe proper names. Wright, Ar. Gr. ii. § 79.

The common צְבָאוֹת ' is probably breviloquence for 'אֱלֹהֵי צ' 2 S. 5. 10, Am. 3. 13 and often.

§ 25. A clause may occasionally take the place of the *gen.* Such a clause will be what we call relative (in Heb.

rel. or descriptive), particularly in designations of *time* and *place*: Gen. 40. 3 מָקוֹם אֲשֶׁר יוֹסֵף אָסוּר שָׁם *the place where* J. was confined; Is. 29. 1 קְרִית הַנָּה דָּוִד *thou city where* D. dwelt; 1 S. 25. 15 כָּל-יְמֵי הַתְּהַלֵּכְנוּ אִתָּם *all the days* we were conversant with them; Ex. 4. 13 בְּיַד-תִּשְׁלַח *send by the hand of him* whom thou wilt send (send by means of some one else); 6. 28 בְּיוֹם דְּבַר יְהוָה *on the day* Je. spoke. Gen. 39. 20, Deu. 32. 35, 2 S. 15. 21, 1 K. 21. 19, Jer. 22. 12; 36. 2; 48. 36, Hos. 1. 2; 2. 1, Ps. 4. 8; 18. 1; 56. 4, 10; 59. 17; 65. 5; 81. 6; 90. 15; 102. 3; 104. 8; 137. 8, 9; 138. 3; 146. 5, Pr. 8. 32, Lev. 13. 46; 14. 46, Nu. 3. 1; 9. 18, Job 6. 17, 2 Chr. 29. 27.

§ 26. In annexion the determining *Art.* is prefixed to the gen. Both members of the expression are usually indef. when the *Art.* is wanting, and both usually def. when it is present. Gen. 42. 30 אֲדֹנֵי הָאָרֶץ *the lord of the country*; 24. 22 נָזָם זָהָב *a ring of gold*. Of course proper names and all pron., whether separate or suffixal, are def. of themselves. § 20. A number of constructs may follow one another, each depending on the one after it as its gen. Gen. 47. 9 יְמֵי שְׁנֵי *the days of the years of the lives of my fathers*; 1 K. 2. 5 לְשְׁנֵי שָׂרֵי צְבָאוֹת יִשְׂרָאֵל *to the two captains of the hosts of Is.* Gen. 41. 10, Lev. 10. 14, Nu. 6. 13, Josh. 4. 5, 2 K. 10. 6, Is. 10. 12; 21. 17, 1 Chr. 9. 13 (if חֵיל be read. Perhaps ל has fallen out before מַלְאכָה).

§ 27. As in annexion the two members form a single expression, nothing (except the *Art.* to the gen. and the ה of direction to the cons.) can come between them. (a) An adj. qualifying either of the members must stand outside the expression. Jo. 3. 4 הַגָּדוֹל יוֹם י' *the great day of the Lord*, Gen. 27. 15 בְּגָדֵי עֶשָׂו בְּנֵה הַגָּדֹל הַחֲמֹדוֹת *the best garments of her elder son Esau*; Gen. 10. 21 אָחִי יֶפֶת הַגָּדֹל *the elder brother of Japheth*; 44. 14 וַיָּבֹא בֵיתָהּ יוֹסֵף *he came to the*

house of J.; 28. 2; 43. 17; 46. 1, Deu. 4. 41, 1 K. 19. 15.—
Deu. 3. 24; 11. 7; 1 S. 25. 25, Is. 36. 9.

(b) For the same reason not more than one cons. can stand before the same gen. For ex. *the sons and daughters of the man* cannot be expressed thus: בְּנֵי וּבָנוֹת הָאִישׁ, because the form בְּנֵי, not being dependent, is without reason. Various forms are adopted. (1) בְּנֵי הָאִישׁ וּבָנוֹתָיו. (2) הַבָּנִים וְהַבָּנוֹת (אֲשֶׁר) לָאִישׁ. (3) בְּנֵי הָאִישׁ וְהַבָּנוֹת. The first is lightest and most usual. Gen. 41. 8 the magicians of Eg. and her wise men (=the mag. and wise men of E.), Jud. 8. 14 the princes of Succoth and her elders (=the pr. and el. of S.). The second is occasional. Gen. 40. 1 מִשְׁקָה וְהָאֶפֶה מֶלֶךְ-מִ' the butler of the king of E. and the baker; Ps. 64. 7 וְקָרֵב אִישׁ וְלֵב עֶמְקָה the breast of each and the heart is deep. The third, circumscription of gen. by prep. ל, is common, and gains ground in the later stages of the language. Gen. 40. 5 הַמִּשְׁקָה וְהָאֶפֶה אֲשֶׁר לְמֶלֶךְ מִ'—This circumscription must be had recourse to also when the first member of a gen. relation is to be preserved indef., the second being def. 1 S. 16. 18 בֶּן לְיִשָּׁי a son of Jesse; cf. 20. 27 בֶּן-יִשָּׁי the son of Jesse (David), 1 K. 2. 39 שְׁנֵי-עֲבָדִים לְשִׁמְעִי two slaves of Shimei, Gen. 41. 12. See more fully Rem. 5, below.

§ 28. Such words as כָּל all, רַב multitude, many, are nouns, and are followed by gen. Gen. 8. 9 כָּל-הָאָרֶץ all (of) the earth, Ps. 51. 3 כָּרַב רַחֲמֶיךָ according to thy many mercies. So the numerals. Gen. 40. 12 שְׁלֹשֶׁת יָמִים three days. See § 29 Apposition, and § 36 seq. Numerals. On Adj. in gen. by their noun, cf. § 32, R. 5.

Rem. 1. The cons. before a clause (§ 25) is scarcely a mere formal shortening of the word due to the closeness of connexion. It has syntactical meaning, the clause being equivalent to inf. cons. with suff.; e.g. 1 S. 25. 15 = כְּלִימִי

הַתְּהַלְלָנוּ (Pr. 6. 22), Ps. 4. 8 = מַעַת רַב דָּגָנָם (Hos. 4. 7; 10. 1, Deu. 7. 7). In other cases there is om. of rel. pr.

More like a mere formal shortening is the use of the cons. before prepp. In poetry and the higher style chiefly the ptcps. (and nouns) of verbs that govern by a prep. are put in cons. before the prep. The real consn. in this case is by prep. and the cons. is secondary, as appears from Jud. 8. 11 מִשְׁבִּימִי בְּבָקָר 11; (so Sep.) with *Art.* — Is. 5. 11 הִשְׁבִּינוּ בְּאַהֲלִים; 9. 2 שְׁמַחַת בְּקִצִּיר 2; 28. 9 וְמוֹלִי מִחֶלֶב, Jud. 5. 10, 2 S. 1. 21, Is. 14. 19; 56. 10 (inf.), Jer. 8. 16, Ez. 13. 2, Ps. 2. 12, Job 24. 5.

The few cases of shortening before *vav copul.* seem due to assonance, Ez. 26. 10 (cf. Jer. 4. 29), Is. 33. 6, or to the ear being accustomed to the cons. form before words closely connected, Is. 35. 2. In Is. 51. 21 the coming word יין seems to influence the preceding “drunken.” Jer. 33. 22 מִשְׁרָתִי אֶתִּי is altogether anomalous (cf. v. 21); Hag. 2. 17.

Rem. 2. On indef. cons. before def. gen. cf. § 20, R. 2.

Rem. 3. Sometimes an adj. is used nominally and brought within the chain of constructs. Is. 28. 16, a corner-stone יִקְרָת of *preciousness* of a foundation; perhaps v. 1, 4 flower נֶבֶל of a *faded-thing* (faded flower), Jer. 4. 11 wind of dryness. In some cases the Abs. seems retained in a phrase. Is. 28. 1 גֵּיא שְׁמֵנִים הַלּוּמִי יִין the *fat valley* of those stricken down of wine; v. 3 נֶאֱזַת. Ps. 68. 22, Pr. 21. 6? Text is doubtful, Is. 63. 11, the words “Moses,” “his people,” being wanting in Sep. Ez. 6. 11 רְעוּת wanting in Sep. Is. 32. 13 קִרְיָה עֲלֵיזָה may be loose subord. in acc. On Is. 19. 8, cf. Rem. 1.—The consn. 2 S. 1. 9, כל עֹד נִפְשֵׁי בִי (Job 27. 3, Hos. 14. 3), where כל seems separated from its gen., is uncertain. The כל appears rather to be used adverbially, *wholly, in whole*, cf. Ecc. 5. 15 (Ps. 39. 6; 45. 14) and the Chald. כל קבל ד. Dan. 2. 8, 41, &c.

Rem. 4. An instance of two cons. before a gen. is Ez. 31. 16, but Sep. wants וְטוֹב. Dan. 1. 4 is scarcely an ex., cf. Is. 29. 12. Occasionally the first word seems to stand loosely in Abs., Is. 55. 4; less necessarily 53. 3, 4. In the broader or emphatic style, when one cons. would be followed by several gen., it is repeated before each. Gen. 24. 3, *God of heaven and God of earth*; 11. 29; 14. 13, Jos.

24. 2, though usage fluctuates, Gen. 14. 22; 28. 5, Ex. 3. 6, 16 with 4. 5, 1 K. 18. 36. There is nothing unusual in several gen. after one cons. Deu. 5. 19; 8. 8; 32. 19, Jud. 1. 7, 9, Is. 1. 11, 28; 37. 3; 64. 10, Ps. 5. 7, Pr. 3. 4. On the other hand Deu. 8. 7, 15, &c., are ex. of loose rhetorical accumulation of terms. Cf. Deu. 3. 5, 1 K. 4. 13.

Rem. 5. Circumscription of the gen. is used: 1. When it is needful to preserve the indefiniteness of first word. 1 S. 16. 18 לְיֵשִׁי בֶן a son of Jesse, 1 S. 17. 8, 1 K. 2. 39, Gen. 41. 12, Nu. 25. 14, Song 8. 1. Similarly the so-called ל of authorship, מִזְמוֹר לְדָוִד a psalm of D., or simply לְדָוִד by David.

2. When it is desired to retain for the first noun the somewhat greater distinctiveness given by the Art. Gen. 25. 6; 29. 9; 47. 4, Jud. 6. 25, 1 S. 21. 8, 1 K. 4. 2, 2 K. 5. 9, Ps. 116. 15; 118. 20. 3. When it is necessary to retain a definite designation or expression in its completeness. 1 K. 15. 23 סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוָה the book of the Chronicles of the Kings of Judah, 2 K. 11. 4 הַצְּרִיכִים the centurions, Ru. 2. 3 חֶלְקַת הַשָּׂדֶה לְבֹעָז the field-portion (property) of Boaz, 2 S. 23. 11 הַשָּׂדֶה-חֶלְקָה (piece of country); cf. 2 K. 9. 25, Nu. 27. 16; 30. 2, Gen. 41. 43, Jos. 19. 51, 2 S. 2. 8, 2 Chr. 8. 10. Sometimes also with words not declinable, as Tera-*phim* Gen. 31. 19. And in general to express the gen. relation of, *belonging to*, in consns. where the case could not be used. Am. 5. 3 of, in, the house of Isr., 1 K. 14. 13, Jer. 22. 4, Am. 9. 1, Ezr. 10. 14, 1 Chr. 3. 1, 5; 7. 5. 4. For the same reason the circumscription is usual in dates and with numerals. Gen. 7. 11 in the 600 year נֶחַם לְחַיֵּי of the life of N., 1 K. 3. 18 בְּיוֹם הַשְּׁלִישִׁי לְלִדְתִּי, Gen. 16. 3, 1 K. 14. 25, and often. Cf. on dates, § 38c. The circums. occurs, however, without significance and gains in later style, Ps. 123. 4, 1 S. 20. 40, Jer. 12. 12 חֶרֶב לַיהוָה the sword of Je. 5. The gen. suff. is circumscribed in the same way, perhaps with some emphasis. 1 K. 1. 33 הַפֶּרָדָה אֲשֶׁר לִי my mule; cf. v. 38, Ru. 2. 21, Lam. 1. 10, cf. 3. 44. So the curious לִי אִשָּׁה my wife (a w. of mine) 2 Chr. 8. 11. After suff. Song 1. 6 בְּרִמְיָ שְׁלִי my own vineyard, Ps. 132. 11, 12.

Rem. 6. A noun in appos. with a cons. is sometimes attracted into construction. 1 S. 28. 7 אִשָּׁה בַּעֲלַת אוֹב a woman

possessing an Ob. Is. 23. 12; 37. 22 בְּחִילַת בַּת צ' *the virgin*, the daughter of Zion. Jer. 14. 17, Deu. 21. 11. And sometimes a noun in cons. is suspended by being repeated before its gen., or by the interposition of a synonym in appos. Gen. 14. 10 בְּאֲרוֹת בְּאֲרוֹת *pits*, pits of bitumen. Nu. 3. 47, Deu. 33. 19, Jud. 5. 22; 19. 22, 2 S. 20. 19, 2 K. 10. 6; 17. 13 (Kere), Jer. 46. 9 (if text right), Ps. 78. 9, Job 20. 17, Dan. 11. 14. 1 K. 20. 14 is different, and Ps. 35. 16 obscure.

NOMINAL APPPOSITION

§ 29. With a certain simplicity and concreteness of thought the Hebrew said: The altar is brass, the table is wood, instead of the altar is *brazen*, the table is *of wood*. Similarly he said: The ark is three storeys, the altar is stones, instead of *consists of* three storeys. So: the homer is barley; the famine is three years; his judgments are righteousness; I am peace. When, therefore, two nouns stand related to one another in meaning in such a way that they may form the subj. and pred. in a simple judgment or proposition, as, *the altar is brass*, they may be made to express one complex idea by being placed in apposition, *the altar, the brass*, for the altar *of* brass, or, the *brazen altar*; *a homer, barley*, for *of* or *in* barley. In the former case *altar* is the principal thing, and *brass* is *explanation*; in the other *barley* is principal, and said to be the *permutative* (substitute or exchange) for the measure. In many cases appos. is used as in other languages, as, *I, the Lord*; *his servants, the prophets*, &c. Apposition is used—

(a) In the case of the person or thing and its name. 2 S. 3. 31 דָּוִד הַמֶּלֶךְ *the king David*; Nu. 34. 2 הָאָרֶץ כְּנָעַן *the land Canaan*; 1 Chr. 5. 9 הַנָּהָר פָּרַת *the river Euphrates*, Gen. 14. 6 בְּהַרְרֵם שֵׁעִיר *in their mountain Seir*. Gen. 24. 4, 1 S. 3. 1; 4. 1, 1 K. 4. 1; 16. 21, 24, Ezr. 8. 21; 9. 1. In such cases as Nu. 34. 2, 1 Chr. 5. 9 the *gen.* is more common, though apposition may seem more logical.

If the personal name be second the *nota acc.* את or prep. לְבְנִי if before the appellative has to be repeated. Gen. 24. 4 לְבְנִי וְיִתְּקֶה לְלֶדֶת to my son Isaac; 21. 10. Gen. 4. 2 אֶת-אָחִיו אֶת-הָבֶל bore his brother Abel; and את is usual before the proper name even when the appell. wants it, particularly if any word come between them. Is. 7. 6; 8. 2, Gen. 22. 20, 21; 48. 13, Ex. 1. 11; Jud. 3. 15, 1 K. 11. 14. On the other hand, there is no repetition of את or prep. with appell. when second. Gen. 16. 3 אֶת-הָגֵר שִׁפְחָתָהּ took H. her maid; 11. 31; 12. 5; 14. 16; 20. 14; 24. 59. Gen. 4. 8 וַיָּקָם אֶל-הָבֶל אָחִיו rose up against Ab. his brother.—Gen. 11. 28, Jud. 8. 27, 2 S. 7. 8, 10, Is. 22. 20. Cf. Gen. 43. 28, 2 S. 11. 17.

(b) The person or thing and its *class*. 1 K. 7. 14 אִשָּׁה אֶלְמָנָה a woman, a widow (widow woman); 2 K. 9. 4 הַנְּעִיר the prophetic youth (not, the youthful prophet); Ex. 24. 5 זִבְחֵי שְׁלָמִים וּבָחִים sacrifices (of) peace-offerings (gen. 'ש' later). Deu. 22. 23, 1 S. 2. 13, 2 S. 10. 7. Gen. 21. 20 a shooter, a bowman, and 6. 17 הַמַּיִם הַהֵם the flood, waters; the second word merely explains the archaic or unusual first.

(c) The thing and its *material*, which may also be considered the individual and its general class. 2 K. 16. 17 הַבָּקָר הַנְּחֹשֶׁת the brazen oxen; Deu. 16. 21 אִשְׁרָה כָּל-עֵץ an Ashera (of) any wood; Ex. 39. 17 הַזָּהָב הַזֶּה the cords (of) gold; Ex. 28. 17 אֲבָנֵי טֹוֶרִים אַרְבָּע rows (of) stones (gen. 39. 10); 2 Chr. 4. 13, two rows pomegranates, Ez. 22. 18, 1 Chr. 15. 19, Zech. 4. 10.—1 Chr. 28. 18 הַכְּרוֹבִיִּים זָהָב the cher. (of, in) gold, Lev. 6. 3. In 2 K. 16. 14 rd. perh. abs. הַמְּזִיבָה; but cf. 23. 17.

(d) The measure, weight, or number, and the thing measured, weighed, or counted. 2 K. 7. 1, 16, 18 סָאֵה סֶלֶת a seah flour and two seahs barley, Gen. 18. 6, Ru. 2. 17 כְּאֵיפָה שְׁעָרִים about an ephah of barley. Ex.

29. 40 רְבַעִית הַחֵין זֵין the *fourth of a hin* of wine; *ib.* a *tenth of fine flour*, Nu. 15. 4, Ex. 9. 8; 16. 33, Nu. 22. 18, 1 K. 18. 32, Lev. 6. 13.—Gen. 41. 1 שְׁנַתִּים יָמִים *two years of time*, 2 S. 13. 23. 2 S. 24. 13 שְׁבַע שָׁנִים רָעָב *7 years of famine*; *ib.* שְׁלֹשֶׁת יָמִים דָּבָר *3 days of pestilence*. Gen. 29. 14, Nu. 11. 20, Deu. 21. 13, 2 K. 15. 13; Gen. 45. 11, 1 Chr. 21. 12, Ez. 38. 17, Dan. 11. 13. 2 K. 3. 4 100,000 rams, wool (fleeces), but 1 S. 16. 20 is not an *ass-load* of bread, but an *ass laden with b.* (text dubious).—1 K. 16. 24 בְּכֶבֶדִים כֶּסֶף for *two talents of silver*, 2 K. 5. 23, cf. v. 17; 1 S. 17. 5.

With different order, Neh. 2. 12 אֲנָשִׁים מְעַט *men, few*, Is. 10. 7; Nu. 9. 20 יָמִים מְסָפָר *days, a number* (many), 2 S. 8. 8; 24. 24, 1 K. 5. 9. Ex. 27. 16 *a curtain of 20 cubits*.

(e) Even the thing and its quality (regarded as its substance or class), or anything which, being characteristic, may serve as specification or explanation of it. 1 K. 22. 27 מַיִם לַחֵץ *water of distress* (scanty as in stress); Ps. 60. 5 יַיִן תַּרְעִלָה *wine of reeling*; Pr. 22. 21 אֲמָרִים אֱמֶת *words of truth*, Zech. 1. 13, Is. 3. 24 *work of crisping*, Dan. 8. 13. Ez. 18. 6 אִשָּׁה נָדָה. 1 K. 6. 7.

The usage receives large extension in the predicative form. Gen. 11. 1 the earth *was one tongue*; 14. 10 the vale *was pits, pits* (full of p.), Is. 5. 12 their feast *is harp*, &c., Ps. 45. 9 all thy garments *are myrrh and cassia*, Ezr. 10. 13 the season *was rains*. Gen. 13. 10, 2 S. 17. 3, 1 K. 10. 6, Is. 7. 24; 65. 4, Jer. 24. 2; 48. 38, Mic. 5. 4, Ez. 2. 8; 27. 36, Zech. 8. 13, Ps. 10. 5; 19. 10; 25. 10; 55. 22; 92. 9; 109. 4; 110. 3; 111. 7; 120. 7, Pr. 3. 17; 8. 30, Job 3. 4; 5. 24; 8. 9, 2 Chr. 9. 5, Dan. 9. 23 (cf. 10. 11).

Rem. 1. The order *Dav. the king* occurs 2 K. 8. 29; 9. 15, and in later style 1 Chr. 24. 31, &c. In 2 S. 13. 39 *rd.* וַיִּתְּכֵל רוּחַ הַמֶּלֶךְ (דוד for רווח). In other cases the usual order is *Isaiah the prophet* Is. 39. 3, *Abiathar the priest* 1 S. 30. 7.

Hos. 5. 13 *king Jareb* is obscure; Pr. 31. 1 perhaps *L. king of Massa*.

Rem. 2. Repetition of prep. &c. before proper name has exceptions, Gen. 24. 12, 1 S. 25. 19 (but Sep. om. Nabal, cf. v. 25), Job 1. 8. With *my, thy, his people Israel* om. is more common.

Rem. 3. In most of the cases *a—e* the *gen.* may be used (§ 24), 1 K. 7. 10, 2 K. 5. 5, 1 Chr. 29. 4, 2 Chr. 8. 18; 9. 9, 13. Cf. Ez. 47. 4 מִי מַחֲנִים with מִים בְּרִכִּים.

Rem. 4. In cases like 1 Chr. 28. 18 הַכְּרוֹבִים זֶהָב where object is def. and material indef. the latter might be in *acc.* of specification, cher. *in* gold; Lev. 6. 3 *linen garment* (g. *in* linen); and so cases like Gen. 18. 6 three *seahs fine flour*, though appos. is more natural. Ar. has four ways of connexion: appos.; the prep. *min, of* (explicative); the *gen.*; and *acc.* of specif. Such passages as Ps. 71. 7 מַחֲסִי עוֹ my strong refuge, Ez. 16. 27 הִרְבֵּה זִמָּה thy lewd way, Hab. 3. 8, 2 S. 22. 33, seem cases of appos., the noun being explanatory. Of course the second noun is not *gen.*, but an *acc.* of limitation is less natural and expressive, and cases like Ps. 38. 20 שְׁנַיִ שָׁקָר 35. 19; 69. 5; 119. 86, Ez. 13. 22 are of a different class (§ 70, 71, R. 2). Lev. 26. 42 בְּרִיתִי יַעֲקֹב, &c., Jer. 33. 20 הַיּוֹם ב' start from the *gen.* *the cov. (of) with Jacob*, and when the annexion is broken by the suff. the second noun is loosely left without prep., cf. Jer. 33. 21. An *acc.* of specification with proper name or def. noun is improbable. With Ezr. 2. 62, Neh. 7. 64, comp. Jer. 52. 20.

Rem. 5. Some cases of apparent appos. are due to errors of text. Josh. 3. 14 om. הַבְּרִית, 8. 11 om. הַמִּלְחָמָה, cf. v. 10, as explanatory margins. Jos. 13. 5 הָאָרֶץ הַנִּבְלָה might be like Nu. 34. 2 (but Sep. otherwise). Jud. 8. 32 perhaps עִפְרַת like 6. 24. Is. 11. 14 rd. בְּכֶתֶף. Jer. 8. 5 om. *Jerus.* and Ez. 45. 16 om. הָאָרֶץ, both with Sep.

Rem. 6. The word כָּל *all* instead of taking *gen.* is often placed in appos., 2 S. 2. 9 יִשְׂרָאֵל כָּלָה Is. *all of it*, 1 K. 22. 28, Is. 9. 8; 14. 29, 31, Jer. 13. 19, Mic. 2. 12; often in Ezek., 11 15; 14. 5; 20. 40, &c. The archaic form of suff., as 2 S. 2. 9, is common, Is. 15. 3; 16. 7, Jer. 2. 21; 8. 6, 10;

20. 7 (15. 10 *rd.* בָּלֶהֶם קָלָלָנִי or בָּלֶהֶם (?).—In such phrases as 1 S. 4. 10 וַיָּנֶסוּ אִישׁ לְאֹהֲלָיו *each* is in appos. to subj. in the verb (*pl. tents* except Jud. 20. 8, 2 K. 14. 12 K'th.). In prose the plur. verb mostly precedes, but in higher style often follows, Is. 13. 8, 14.

Rem. 7. An anticipative pron. sometimes precedes the subj. or obj., which then stands in appos. with the pron.; Ex. 2. 6 וַתִּרְאֶהוּ אֶת־הַיֶּלֶד *and she saw him, the child*, Ez. 10. 3 בָּבֹאוֹ הָאִישׁ *when he came, the man*. Ex. 7. 11; 35. 5, Lev. 13. 57, Josh. 1. 2, 1 K. 21. 13 (2 K. 16. 15), Jer. 31. 1, Ez. 3. 21; 42. 14 (text?); 44. 7, Ps. 83. 12, Pr. 5. 22, Song 3. 7, 1 Chr. 5. 26; 9. 22, Ezr. 3. 12; 9. 1, Dan. 11. 11, 27.—In 1 K. 19. 21 Sep. wants "the flesh," and in Jer. 9. 14 "this people." The usage is common in Aram., and prevails in later style; it appears in Pr. 1-9, 10-22, but not in 25-29.

Rem. 8. When the same word is repeated in appos. *intensity* of various kinds is expressed; *e.g.* the superl. of adj., 1 S. 2. 3 *very proudly*, Is. 6. 3 *most holy*, Ecc. 7. 24 *very deep*. With nouns Gen. 14. 10, Ex. 8. 10, 2 K. 3. 16 *pits, pits* (sheer pits), Jud. 5. 22, Jo. 4. 14.—With words of time the idea of continuity, constancy, Deu. 14. 22 שָׁנָה שָׁנָה *year by year*. Often with prep. ב, Deu. 15. 20 שָׁנָה בְּשָׁנָה, 1 S. 1. 7, Nu. 24. 1, Jud. 16. 20, 2 K. 17. 4. Comp. Deu. 2. 27 *always by the road*, 16. 20 *always righteousness*. Ex. 23. 30, Deu. 28. 43.

(2) With Numerals the idea of *distribution*; Gen. 7. 2 *seven, seven (by sevens)*, 7. 3, 9, 15, Josh. 3. 12, Is. 6. 2; sometimes with *and*, 2 S. 21. 20, 1 Chr. 20. 6. Gen. 32. 17 *each flock* separately; 2 K. 17. 29; 25. 15.

(3) When words are joined by *and* the idea of *variety* is expressed; Deu. 25. 13, 14 *stone and stone* (divers weights), Ps. 12. 3, 1 Chr. 12. 34, Pr. 20. 10. The usage is very common in later style to express *respective, various, several*, 1 Chr. 28. 14 the *respective services*; v. 15 the *several lamp-stands*; v. 16 the *various tables*. 1 Chr. 26. 13, 2 Chr. 8. 14; 11. 12; 19. 5, &c., Ezr. 10. 14, Neh. 13. 24, Est. 1. 8, 22, and often. With בָּ prefixed, Est. 2. 11, 2 Chr. 11. 12 (also post-Biblical).

THE ADJECTIVE

§ 30. The adj. as attribute, being virtually in apposition to the noun, is placed after it, and agrees with it in gend., numb., and case. Gen. 21. 8 וַיַּעַשׂ מִשְׁתֶּה גָדוֹל he made *a great feast*; 20. 9 הֵבֵאתָ עָלַי הַטָּאָה גְדֹלָה thou hast brought on me *a great sin*; Is. 5. 9 בָּתִּים רַבִּים לְשָׁמָּה *many houses* shall be desolate. It also agrees in determination, being without the Art. if its noun be indef., but having the Art. if the noun be determined in any way (by Art., def. gen. or suff.). Gen. 21. 8; 20. 9 above. 2 K. 4. 9 אִישׁ אֵלֹהִים קָדוֹשׁ *a holy man* of God; 1 S. 12. 22 שְׁמוֹ הַגָּדוֹל *his great name*; 17. 13 שְׁלֹשָׁת בְּנֵי יֵשׁוּ הַגְּדֹלִים *the three eldest sons of Jesse*; Is. 8. 7 מִי הַנְּהָר הַרְעִצּוּמִים *the many waters* of the River. If there be several adj. the concord of all is the same; Is. 27. 1 בַּחֲרָבוֹ הַקָּשָׁה וְהַגְּדֹלָה וְהַחֲזָקָה with his *sore and great and strong sword*.

The concord of the adj. when *pred.* is the same as when it is qualificative, though liable to be less exact. The position of *pred.* in the sentence is also variable (§ 103 seq.). The *pred.* is usually indefinite.

§ 31. The adj. having no dual is used in *plur.* with dual nouns; Is. 35. 3 קָשְׁלוֹת בְּרַפְּיָם *failing knees*; 42. 7 לִפְקֹחַ עֵינַיִם *to open blind eyes*; Ex. 17. 12 וַיְהִי מִשָּׁה כְּבִידִים *the hands* of M. were *heavy* (*hand* mas. only here, cf. Ez. 2. 9). Gen. 29. 17, 1 S. 3. 2, Ps. 18. 28; 130. 2, Pr. 6. 17, 18.

With collectives agreement may be grammatical in the *sing.*, or *ad sensum* in the *plur.*; 1 S. 13. 15 הָעָם הַנִּמְצָאִים *the people that were present* with him; but in *v.* 16 הָעָם הַנִּמְצָאָה § 115.

With the *plur.* of eminence the adj. is usually *sing.*; Is. 19. 4 אֱלֹהִים צָדִיק קָשָׁה *a harsh master*. Ps. 7. 10 אֱלֹהִים צָדִיק *righteous God*; but in some parts of the Hex. (E) *plur.*,

Josh. 24. 19 אלהים קדשים *a holy God* (cf. pl. vb. Gen. 20. 13; 35. 7). So 1 S. 17. 26 א' היום *the living God*, Deu. 5. 23, Jer. 23. 36, but also א' ה' 2 K. 19. 4, 16. Cf. *Teraphim* of single image, 1 S. 19. 13, 16. Gen. 31. 34 (E), where Ter. is treated as pl., may be doubtful.

§ 32. The demonstrative adj. הנה, הוא *this, that*, have the same concord as other adj. But (1) they necessarily make their noun def., האיש הנה *this man*, הימים ההם *those days*, and have themselves the Art. (2) In the case of nouns determined by pron. suff. they are in Appos. *without* the Art., Ex. 10. 1 אתי אלה *these my signs*; and so always. (3) With another adj. or several they stand last, 1 K. 3. 6 החסד הגדול הנה *this great goodness* (v. 9); Deu. 1. 19 המדבר הגדול והנורא ההוא *that great and terrible wilderness*; Gen. 41. 35 השנים הטובות הבאות האלה *these good coming years*.

Rem. 1. Occasionally the adj. precedes the noun, particularly רב in plur. (sing. Is. 21. 7; 63. 7, Ps. 31. 20; 145. 7), Jer. 16. 16, Ps. 32. 10; 89. 51, Pr. 7. 26; 31. 29, Neh. 9. 28, 1 Ch. 28. 5. Ez. 24. 12 (fem. cons.) might suggest that in some instances of the sing. the adj. is used *nominally*.—Is. 28. 21 the adj. may be pred., *strange is his work*. In other cases the adj. is independent and the consn. apposition, Is. 23. 12 *thou violated one*, virgin, &c.; 53. 11 perhaps the place of צדיק is due to attraction of vb. יצדיק; 10. 30 also apposition, *thou poor one*, Anathoth (Ew. *al.* would rd. עניה imp. *answer her*). Jer. 3. 7, בנורה 10 is almost a proper name, *Treacherous*, her sister.

Rem. 2. Sometimes the noun is defined and adj. without the Art. (1) Numerals as אחד *one*, and words similarly used as אחר *another*, רבים *many*, being def. of themselves, may dispense with Art. Gen. 42. 19 (Art. v. 33), 1 S. 13. 17, 2 K. 25. 16, Jer. 24. 2, Ez. 10. 9; Gen. 43. 14, Jer. 22. 26, Ez. 39. 27. (2) In some cases the adj. is *acc.* of condition, or at any rate of the nature of pred. Gen. 37. 2, Nu. 14. 37,

1 S. 2. 23 (Sep. wants), Is. 57. 20 (11. 9?), Ez. 4. 13; 34. 12, Hag. 1. 4, Ps. 18. 18; 92. 12.—Is. 17. 6 prob. *rd.* סַעֲפֵי הַפִּי. (3) Possibly euphony in some cases led to om. of Art. 2 S. 6. 3, unless *new cart* expressed a single idea (cf Mic. 2. 7) to which Art. was prefixed. (4) Other exx. Jer. 2. 21, where Hitz. suggests that סוּרֵי הַגֶּפֶן may = הַסּוּרִים לְגֶפֶן, 1 S. 15. 9 where *rd.* נָבֹהָ וְנִמְאָם (cf. 1 K. 19. 11) at any rate. Dan. 8. 13; 11. 31. So formulas like אֱלֹהִים חַיִּים, אֱלֹהִים הַיִּים *the living God*.

In other cases the adj. is defined and noun without Art. (1) Numerals and similar words like כָּל, having a certain definiteness of their own, may communicate it to their noun, which then dispenses with Art. Gen. 21. 29; 41. 26, Nu. 11. 25, cf. 2 S. 20. 3, Gen. 1. 21; 9. 10. (2) Certain half-technical terms came to be def. of themselves, as *court, gate, entrance*, &c. (§ 22, R. 4): *court* 1 K. 7. 12, 2 K. 20. 4 (K're), Ez. 40. 28, 31 (47. 16 text obscure); *gate* Ez. 9. 2, Zech. 14. 10 (Neh. 3. 6, gate is cons.); *entrance* Jer. 38. 14. So *way* 1 S. 12. 23, Jer. 6. 16 (cf. Jud. 21. 19); *day*, particularly with ordinals, Gen. 1. 31, Ex. 12. 15; 20. 10; Deu. 5. 14, Lev. 19. 6; 22. 27; cf. Is. 43. 13 מִיּוֹם = מֵהַיּוֹם. (3) Other exx. 1 S. 6. 18; 16. 23, 2 S. 12. 4, Jer. 6. 20; 17. 2 (Ps. 104. 18); 32. 14 (text obscure), Zech. 4. 7, Neh. 9. 35, Ps. 62. 4, Ez. 21. 19 (text uncertain). 2 K. 20. 13 rather as Jer. 6. 20 than as Song 7. 10. 1 S. 19. 22 *rd.* perhaps הַיָּמִין (Sep.) for הַגִּדִּל. (4) With ptc. Jud. 21. 19, Jer. 27. 3; 46. 16 (Zech. 11. 2).

Rem. 3. The usage § 32 (2) goes throughout all stages of the language, Gen. 24. 8, Ex. 11. 8, Deu. 5. 26; 11. 18, Josh. 2. 14, 20, Jud. 6. 14, 1 K. 8. 59; 10. 8; 22. 23, Jer. 31. 21, Ezr. 2. 65, Neh. 6. 14; 7. 67, 2 Chr. 18. 22; 24. 18, Dan. 10. 17.—Josh. 2. 17 is doubly anomalous (cf. Jud. 16. 28). The demons. is without Art. sometimes in the phrase הָיָה לַלַּיְלָה *on that night*, Gen. 19. 33; 30. 16; 32. 23, 1 S. 19. 10, cf. Ps. 12. 8 (§ 6, R. 1). 1 S. 2. 23 text dubious.—On the other hand 2 K. 1. 2; 8. 8, 9 *rd.* הָלַיְלָה (cf. Jer. 10. 19). In 1 S. 17. 17 *num.* may define לָחֶם (1 S. 14. 29?). In 1 S. 17. 12 text faulty.

The order § 32 (3) may be changed when adj. is em-

phatic, 2 Chr. 1. 10, or when other specifications are linked to it, Jer. 13. 10.

Rem. 4. When two adj. qualify a *fem.* noun the second is sometimes left in *mas.* 1 K. 19. 11 רוח גדולה וחזק *a great and strong wind*, Jer. 20. 9 (1 S. 15. 9). And in cases of a commodity and its measure or number the adj. may agree with the commodity as the main thing, 1 S. 17. 17 *this ephah of parched corn*; v. 28.

Rem. 5. The adj. is sometimes used nominally and put by the noun in *gen.*; 2 K. 18. 17 חיל כבד *a great force*, Is. 22. 24 כְּלִי-קֶטַן *all vessels of the smallest*, Song 7. 10 יַיִן הַטּוֹב *wine of the best*. Deu. 19. 13; 27. 25, Jer. 22. 17 (cf. 2 K. 24. 4), Nu. 5. 18, 2 K. 25. 9 (Am. 6. 2?), Zech. 14. 4, Ps. 73. 10; 74. 15 (cf. Ex. 14. 27); 78. 49; 109. 2, 2 Chr. 4. 10, Ecc. 1. 13; 8. 10.—Other exx. of adj. used nominally, Gen. 30. 35, 37 (exposing *the white*), Deu. 28. 48 (and *nakedness*), Josh. 3. 4 (*a distance*), Jud. 9. 16; 14. 14 (*sweetness*), Josh. 24. 14, 2 K. 10. 15 (perh. om. *את*), Jer. 2. 25; 15. 15; 30. 12, Is. 28. 4 (*flower of a fading thing*), v. 16, Ps. 111. 8, Job 33. 27 (*perverted right*).—Conversely the noun may be put in *gen.* by the adj. used nominally, often with superlative meaning, Jud. 5. 29 (*the wisest*), Is. 19. 11; 35. 9, Ez. 7. 24; 28. 7. Ex. 15. 16, 1 S. 16. 7; 17. 40, Jer. 15. 15, Ps. 46. 5; 65. 5. Pr. 16. 19, שָׂפָל might be inf.

Rem. 6. The adj. when it expresses the characteristic attribute of the noun is sometimes used instead of it; Is. 24. 23 הַלְבֵנָה *the moon (the white)*, הַחֲמָה *the sun (the hot)*, 30. 16 קל *the horse (swift)*, Jer. 8. 16, Mal. 3. 11 הָאֵכֵל *the consumer (locust)*. Mostly in poetry and less common than in Ar.

THE ADJECTIVE. COMPARISON

§ 33. The language possesses no elative form of the adj. Comparison is made by the simple form, followed by prep. מִן, Gen. 3. 1 עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה *more cunning than all the beasts*; Deu. 11. 23 גּוֹיִם גְּדֹלִים מֵכֶם *nations greater*

than you; Hos. 2. 9 **אֵין טוֹב לִי אִזּוֹ מֵעַתָּה** it was *better* for me then *than* now; 1 S. 9. 2 **גְּבוּהָ מִכָּל־הָעָם** *taller*. Jud. 14. 18, 1 S. 24. 18, 2 S. 19. 8. With *better* the subj. is often a clause (inf.), Gen. 29. 19, Ps. 118. 8, 9, Pr. 21. 3, 9 (§ 89).

(b) The quality (*tertium comp.*) is often expressed by a verb, Gen. 41. 40 **אֶגְדֹּל מִמֶּךָ** I *will be greater* than thou; 29. 30 **וַיֵּאָהֲבֵהוּ אֶת־רַחֵל מִלֵּאָה** he *loved* R. *more than* L., 2 S. 1. 23 **מִנְּשָׁרִים קָלוּ מֵאַרְיוֹת גְּבִירוֹת** they *were swifter than* eagles and *stronger than* lions. Gen. 19. 9 **עַתָּה נָרַע לָהּ** *now will we treat thee worse than* them. Gen. 37. 4; 48. 19, Deu. 7. 7, Jud. 2. 19, 1 S. 18. 30, 2 S. 6. 22; 18. 8; 20. 5, 6, 1 K. 5. 10, 11; 10. 23; 14. 9.

§ 34. The superlative is expressed by the simple adj. with Art., or followed by gen. of a noun or pron., 1 S. 17. 14 **וְדָוִד הוּא הַקָּטָן** and David was *the youngest*; 18. 17 **בְּתִי הַגְּדוֹלָה** *my eldest* (elder) daughter, Deu. 21. 3. — 2 K. 10. 6 **גְּדֹלֵי הָעִיר** *the greatest men* of the city; Jer. 6. 13 **מִקָּטָנִם וְעַד־גְּדֹלָם** from *the least of them*, &c. Gen. 9. 24; 10. 21; 29. 16; 42. 13; 43. 29, Jud. 6. 15; 15. 2, 1 S. 9. 21, Mic. 7. 4, Jon. 3. 5, 2 Chr. 21. 17, Ps. 45. 13, Job 30. 6 (§ 32, R. 5). Absolute superlativeness is expressed by **מְאֹד** *very* (a noun in *acc.*), Jud. 3. 17 **בְּרִיא מְאֹד** *very fat*, Gen. 12. 14; 41. 31, which may be intensified by prep. **עַד**, 1 K. 1. 4 **הַנְּעִרָה יְפָה עַד־מְאֹד** the girl was *extremely pretty*, 2 S. 2. 17, Gen. 27. 33; in later style **בְּמְאֹד מְאֹד** Ez. 9. 9; or 'מ' is repeated without prep., Nu. 14. 7.

Rem. 1. In *form* a few words correspond to the Ar. elative ('afḏalu), as **אֶכְזָר** *cruel*, **אֶכְזֵב** *deceptive*, **אֵיתָן** *perennial*. But in Ar. many adj. of this form have no compar. sense, 'ahmaru, *red*; 'ahmaqu, *foolish*.

Rem. 2. The adj. or verb with **מִן** may often be rendered by *too*, or *rather than*. Gen. 18. 14 **דָּבָר מִן־הַיָּסֵלֵא** is anything *too hard for* Je. ? (Deu. 17. 8, Jer. 32. 17, 27), Jud. 7. 2, **רַב מִתְּתִי** *too many for me to give*, 1 K. 8. 64 **קָטָן מִזֶּהְכִּיל** *too small*

to contain, Gen. 4. 13 גדול מנשוא *too great to bear*, Ps. 61. 3 the rock מומי ירום *too high for me*, Is. 49. 6 *too light to be*, Ex. 18. 18, 1 K. 19. 7, Gen. 26. 16; 36. 7, Ru. 1. 12, Hab. 1. 13, Ps. 139. 12 *too dark for thee* (to see). So with מעט Isa. 7. 13 *is wearying men too little?* Nu. 16. 9.—Hos. 6. 6 knowledge of God *rather than burnt-offerings*; Ps. 52. 5 evil *rather than good*, Hab. 2. 16, 2 S. 19. 44, where perhaps rd. פבור for ברור, first-born *rather than thou* (Sep.).

Rem. 3. The word expressing the quality is occasionally omitted, Is. 10. 10 (greater or more) *than those of Jer.*, Job 11. 17 (clearer) *than noon*. In Mic. 7. 4; Is. 40. 17; 41. 24, Ps. 62. 10, מהבל the prep. is partitive or explicative, of (consisting of) vanity.

Rem. 4. The consn. with מן is sometimes virtually a superlative, 1 S. 15. 33 השכל מנשים אפוד *the most bereaved of women* (lit. bereaved above w.).—A superl. sense is expressed by joining a noun with its own pl. in the gen., Gen. 9. 25 a *slave of slaves* (lowest slave), Ex. 26 33 *holy of holies* (most holy), Is. 34. 10 *eternity of eternities* (all eternity), Ecc. 1. 2 *vanity of vanities* (absolute vanity), Song 1. 1, Ez. 16. 7, Deu. 10. 17. 1 K. 8. 27, though such phrases had at first sometimes a lit. sense.

Rem. 5. Just as the simple adj. the abstract noun with gen. conveys superl. meaning, as טוב *the best*, Gen. 45. 18, Is. 1. 19, מיטב *the best* 1 S. 15. 9, 15, מבחר *the choicest* Ex. 15. 4, Deu. 12. 11, ראשית *the chiefest*, Nu. 24. 20, Am. 6. 1, 6.

Rem. 6. A kind of superl. sense is given to a word by connecting it with the divine name. Probably the idea was that God *originated* the thing (as Ar.), or that it belonged to Him, and was therefore extraordinary. Sometimes the meaning appears to be "in God's estimation," Gen. 10. 9. Cf. Jon. 3. 3 עיר גדולה לאלהים (Acts 7. 20); Ps. 36. 7; 68. 16; 80. 11; 104. 16, Song 8. 6, 1 Chr. 12. 23.—1 S. 14. 15; 26. 12 (Gen. 30. 8 seems different).

THE NUMERALS

134 § 35. The numeral *one* is an adj., having the usual place and concord (§ 30). 1 S. 2. 34 בְּיוֹם אֶחָד *in one day*, 1 K. 18. 23 הַפָּר הָאֶחָד *the one ox*, Gen. 11. 6 שָׁפָה אֶחָת *one speech*, 32. 9 הַמַּחֲנֶה הָאֶחָת *the one camp*. 11. 1.

Rem. 1. In later style *one* sometimes precedes its noun, Neh. 4. 11, Dan. 8. 13, Nu. 31. 28, Song 4. 9.

Rem. 2. It is also construed nominally, followed (*a*) by gen., Gen. 22. 2 אֶחָד הַהָרִים *one of the mountains*, 2 S. 2. 1, Job 2. 10; (*b*) by prep. מִן, Gen. 3. 22 אֶחָד מִמֶּנּוּ *one of us*, 2. 21. The short form usual in this case (Lev. 13. 2, Nu. 16. 15, 1 S. 9. 3, 1 K. 19. 2; 22. 13, 2 K. 6. 12; 9. 1, &c.; cf. otherwise 1 S. 16. 18; 26. 22, 2 S. 2. 21, &c.) might be cons. before prep. (§ 28, R. 1), but in some cases at least it must be a form of *abs.*, Gen. 48. 22, 2 S. 17. 22, Is. 27. 12, Zech. 11. 7. (*c*) It is itself governed in gen. by its noun (§ 32, R. 5), Lev. 24. 22, 2 K. 12. 10, Is. 36. 9. (*d*) With prep. מִן before it, it is a strong *any*; Lev. 4. 2 מֵאַחַת מֵהֵנָּה *any of these things*, Lev. 5. 13, Deu. 15. 7, Ez. 18. 10 (text obscure). So in Ar. after a neg.

§ 36. The Numerals 2–10 are nouns, being followed by the thing enumerated either in Appos. (permutative, § 29), or in the gen. (explicative, § 24). Or, chiefly in later style, the thing may precede and the Num. follow in Appos. The thing enumerated is *plur.*

(*a*) With *indef.* nouns or expressions (cons. with *indef.* gen.) the Num. is mostly *abs.* and the noun in Appos. Gen. 29. 34 שְׁלֹשָׁה בָּנִים *three sons*. 24. 10 עֶשְׂרֵה גְמָלִים *ten camels*. 1 K. 3. 16 שְׁתֵּי נָשִׁים *two women*. Deu. 19. 2 שְׁלוֹשׁ עָרִים *three cities*. 31. 10 שִׁבְעַת שָׁנִים *seven years*. There are exceptions, 2 K. 5. 22; and in the case of *two* the cons. is more common than *abs.* even before *indef.* noun. There are also two general exceptions—(1) With יָמִים *days* the cons. is usual; Jud. 19. 4 שְׁלֹשֶׁת יָמִים *three days*. Deu.

5. 13; 16. 4, 8, 13, but cf. 2 K. 2. 17. (2) So before *other* Num. 1 S. 25. 2 **שְׁלֹשֶׁת אֲלָפִים** *three thousand*. Jos. 8. 12 **חֲמִשָּׁת אלפים** *five thousand*. 1 K. 5. 30 **שָׁלֹש מאות** *three hundred*, Jud. 4. 13.—Jos. 1. 11; 2. 16; 3. 2; 6. 3; 7. 3; 8. 12, Jud. 3. 29; 4. 6; 15. 11, 1 S. 26. 2. Cf. Rem. 1.

(b) With noun determined by Art. or def. gen. the Num. is mostly in *cons.* with gen. of noun. Deu. 10. 4 **עֲשָׂרַת הַדְּבָרִים** *the ten words*. Jos. 10. 16 **חֲמִשָּׁת הַמְּלָכִים** *the five kings*. Jud. 3. 3 **חֲמִשָּׁת סֶרְנֵי כְּלִשְׁתִּים** *the five lords of the Ph.* 1 S. 16. 10 **בָּנָיו שִׁבְעָה** *his seven sons*. Gen. 40. 12, 18, Nu. 23. 4, Jud. 14. 12; 18. 7, 1 S. 17. 13 (20. 20?), 2 S. 21. 22; 23. 16, 1 K. 21. 13, 2 K. 25. 18. There are exceptions, cf. 1 S. 17. 14. Cases like Am. 1. 3, 6, 9, &c., are according to § 20, R. 2.

(c) The Num. may follow the noun in Appos.—mostly in later style. 1 Chr. 12. 39 **יָמִים שְׁלוֹשָׁה** *three days*. Dan. 1. 12. 1 Chr. 22. 14; 25. 5, 2 Chr. 3. 12; 4. 8, Neh. 2. 11, Dan. 1. 5, 15, Ezr. 8. 15, cf. Jos. 21 *pass.* Ex. in earlier books are comparatively rare, Gen. 32. 15, 16. In 1 S. 1. 24 *rd* **בְּפֶר מִשְׁלָשׁ**. *i.e. becoming adj.*

Rem. 1. Additional ex. of *a.* Gen. 30. 20; 45. 23; 47. 2, Deu. 16. 9, 16; 17. 6, Jos. 6. 4, Jud. 9. 34; 16. 8, 1 S. 1. 8; 25. 5, 2 S. 21. 6, 1 K. 5. 28; 7. 4, 30; 10. 19; 17. 12; 18. 23; 21. 10, 2 K. 2. 24, Jer. 2. 13. There are exceptions, 1 K. 11. 16.

Rem. 2. The position of the Num. before the noun is almost exclusive in earlier writings, and is common at all times. This is true of all Num., whether units or higher numbers. The position after the noun occurs in Kings, is not unusual in P., and becomes very usual in Chr., Ezr., Neh., Dan., &c.¹ *i.e. becoming adj.*

¹ Sven Herner, *Syntax der Zahlwörter im Alt. Test.*, Lund, 1893. This careful Treatise pays particular attention to the literary age of the various usages.

Rem. 3. The *gend.* is sometimes inexact. Gen. 7. 13 (due to mas. form of noun), cf. Ex. 26. 26; Job 1. 4, Ez. 7. 2, Zech. 3. 9, 1 Chr. 3. 20, Ez. 45. 3 Kth.—The noun is sometimes sing. after units in the case of words used collectively, 2 K. 8. 17; 22. 1 (year), 25. 17 (cubit), Ex. 21. 37 (בקר, צאן), cf. Gen. 46. 27; and in cases where the thing weighed or measured is omitted (§ 37, R. 4). Gen. 24. 22, Jud. 17. 10, 1 S. 10. 4; 17. 17; 21. 4, Ex. 16. 22. In Ez. 45. 1 *rd.*, breadth *twenty* thousand.

Rem. 4. The Num. 2, 3, 4, 7 may take suffixes, as שְׁנֵינוּ *we two*, both of us, שְׁלֹשָׁתָם *they three*, &c. Nu. 12. 4, 1 S. 25. 43, 2 S. 21. 9, Ez. 1. 8, Dan. 1. 17, cf. 2 K. 1. 10 *his* fifty.—The *order* is to be observed: Gen. 9. 19 שְׁלֹשָׁה אֱלֹהִים *these three*, 1 K. 3. 18 נְשָׁתַיִם אֲנַחְנוּ *we two*. Gen. 22. 23, Deu. 19. 9, 1 S. 20. 42. So *gen.* Ex. 21. 11, 2 S. 21. 22, Is. 47. 9.

Rem. 5. The language says *two three*, &c. (without *or*), as Engl. 2 K. 9. 32, Is. 17. 6, Am. 4. 8.

§ 37. Numerals above the units mostly have the noun in *plur.* (except collectives and words of *time*, *measure*, and *weight*). They stand in Appos., and mainly precede their noun—but may follow (chiefly in later style). When they follow, the noun is *plur.*, even though otherwise employed in sing.

(a) The Num. 11–19. Gen. 37. 9 אַחַד עָשָׂר כּוֹכָבִים *eleven stars*. 2 S. 9. 10 עָשָׂר בָּנִים חַמֶּשֶׁה *fifteen sons*. Jos. 4. 8 שְׁתֵּי עָשָׂר אֲבָנִים *twelve stones*. Gen. 32. 23; 42. 13, Ex. 15. 27; 24. 4, Deu. 1. 23, Jud. 3. 14, 2 S. 2. 30; 9. 10; 19. 18, 1 K. 18. 31, 2 K. 14. 21. Ex. 27. 15, Nu. 17. 14; 29. 14, 15, Jos. 15. 41.

(b) The tens, 20–90. Jud. 12. 14 אַרְבָּעִים בָּנִים *forty sons*. Gen. 18. 24 חַמֶּשֶׁים צְדִיקִים *fifty righteous*. Exceptional order, Gen. 32. 15, 16 אַתְנָת עֶשְׂרִים *twenty she-asses*, &c. Gen. 18. 26, 28, Ex. 15. 27; 21. 32, Jud. 1. 7; 8. 30; 10. 4; 12. 14; 14. 11–13, 2 S. 3. 20; 9. 10, 2 K. 2. 16; 10. 1; 13. 7; 15, 20, Ez. 42. 2; 45. 12.

(c) Numbers composed of tens and units, *e.g.* 23, are treated as a single number *twenty-and-three*; and as they stand in Appos. the unit remains in the *Abs.* (cases like 2 K. 2. 24 are exceptional). The *gend.* of the unit is, of course, determined by the noun: Jud. 10. 2 עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה 23 years. The order *three-and-twenty* also occurs—chiefly in later style. It also belongs to later style to separate the elements of the Num., repeating the noun with each, as *twenty year and three years*, or the reverse order (mainly with the word *year*).

Jud. 7. 3 עֶשְׂרִים וּשְׁנַיִם אֲלָף 22 thousand (cf. Rem. 1). Nu. 7. 88 ע' וְאַרְבָּעָה פָּרִים 24 oxen. Nu. 35. 6, Jos. 19. 30; 21. 39, Jud. 10. 3; 20. 15, 35, 46, 2 K. 10. 14, Ez. 11. 1, 1 Chr. 2. 22; 12. 29.—Gen. 11. 24, Ex. 38. 24, Nu. 3. 39, 43; 26. 22; 31. 38, Jud. 20. 21.—Gen. 5. 15; 12. 4; 23. 1; 25. 7. Cf. Gen. 5 *pass.*, Gen. 11. 13–25. Lev. 12. 4, 5 (repet. of *days*), cf. Num. 31. 32 *seq.* (thousand).

(d) The usage is the same with מֵאָה *hundred*, מֵאֵתִים, מֵאוֹת (all in *abs.*; cons. מֵאֵת in later style); and אֲלָף *thousand*, אֲלָפִים, אֲלָפִים (cons. אֲלָפִי occasional, Ex. 32. 28, Job 1. 3). 1 K. 18. 4 מֵאָה נְבִיאִים 100 prophets. Jud. 15. 4 שְׁלֹשׁ-מֵאוֹת שׁוּעָלִים 300 foxes. 1 K. 3. 4 אֲלָף מֵאָה אֲלָף אֵילִים 1000 burnt-offerings. 2 K. 3. 4 אֲלָפִים סוּסִים 2000 horses. Ex. of *hundred*: Jud. 7. 22, 1 S. 17. 7; 18. 25; 25. 18; 30. 21, 2 S. 3. 14; 8. 4; 14. 26; 16. 1, 1 K. 7. 20; 10. 17; 11. 3, Jos. 7. 21. Ex. of *thousand*: 1 S. 13. 5; 17. 5, 1 K. 5. 6, Job 42. 12.

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(e) While, however, the Num. 11 and upward are construed with plur., except with collectives and words of *time*, *weight*, and *measure*, there is a natural tendency in enumerations to regard the thing enumerated as forming a *class* or *genus*, and to use the sing.; cf. § 17. Ex. 24. 4, Jud. 21. 12, 2 S. 8. 4; 23. 8, 1 K. 5. 12; 9. 14, 2 K. 24. 14. Comp. 1 K.

10. 16 with 17, and 2 K. 2. 16 with 17; Ex. 26. 19 with 36. 24. The sing. is chiefly used with things which one is accustomed to count; the sing. *king*, 1 K. 20. 1, 16, is unusual. Rem. 1.

(f) When the expression is def. the Art. usually goes with the noun, and the Num. is def. of itself. Jud. 7. 7 שָׁלֹשׁ אֶת־אֶלֶף וּמֵאָה the 300 men (Rem. 1). 17. 3 מֵאֲתֵים הָאֲנָשִׁים the 200 men. Gen. 18. 28, Deu. 9. 25, Jos. 4. 20, Jud. 7. 22; 18. 17, 1 K. 7. 44, 2 Chr. 25. 9, Ex. 26. 19; 36. 24.

Rem. 1. Words used in sing. in the cases *a—d* are יוֹם *days*, שָׁנָה *years*, אִישׁ *men* (esp. of troops), אֶלֶף *thousands*, אַמָּה *cubits* (often pl.), כֶּכָר, בֶּת (measures), כֶּכָר *talents* (also pl.), גֵּרָה, שָׁקָל (oftenest pl.) &c.; and collect. as רִגְלֵי *infantry*, רֶכֶב *chariots*, נַפְשׁ *persons*, בָּקָר *cattle*, צֹאן *sheep*. Usage fluctuates; cf. § 17.—Adj. and words in Appos. may agree grammatically in sing. 1 S. 22, 18, 1 K. 20. 16, or *ad sensum* in pl. Jud. 18. 16, 1 K. 1. 5.

Rem. 2. In *eleven* the forms עֶשְׂרִי עֶשֶׂר, ע' עֶשְׂרִי occur Deu. 1. 3, Jer. 1. 3; 39. 2, Ez. 26. 1, but chiefly belong to later style. In *twelve* the forms עֶשְׂרִי שְׁנָיִם עֶשֶׂר, שְׁנָיִם עֶשְׂרִי are usual, the cons. שְׁנֵי &c., comparatively rare.

Rem. 3. The form *twenty-and-three* (in *c*) is the older order and the one usual at all times, *i.e.* the larger number first and the two joined by *and*. The same order is usual when there are higher numbers, thus: hundreds *and* tens *and* units; thousands *and* hundreds *and* tens, &c. It is characteristic of later style (occasionally in Kings) to put the smaller number first or omit the *and*. Cf. Ezr. 2 or Neh. 7 *pass.*, Nu. 4. 36, 1 K. 10. 14. The repet. 20 *year and 3 years* or reverse order is almost peculiar to P.¹

Rem. 4. Words readily understood in expressions of weight, measure, or date are often omitted, as *shekel*, *ephah*, *day*, Gen. 24. 22 עֶשְׂרֵה זָהָב *ten (shekels) gold*, Ru. 3. 15 יֵשֶׁשׁ שְׁעָרִים *six (ephahs) of barley*, Gen. 20. 16; 45. 22, 1 S. 10. 3, 4;

¹ According to Herner, § 12, only 1 K. 6. 1 outside of P.

17. 17, 1 K. 10. 16. On om. of *day*, § 38c. The consn. Ex. 26. 2 באַמָּה אַרבע four *by the cubit*, four cubits, is common in later style. Ez. 40. 5, Zech. 5. 2, 1 Chr. 11. 23.

Rem. 5. Numerals as independent nouns may take the Art. Gen. 18. 29 האַרבעים *the forty*. 2 K. 1. 13 החמשים השלישי *the third fifty*; v. 14 *the former* (pl.) *fifties*; with suff. v. 10. Gen. 14. 9, Nu. 3. 46, Deu. 19. 9, 2 S. 23. 18 seq. In most other cases the Num. is without Art., though there are exceptions. Jos. 4. 4 שנים העשר איש *the twelve men*, Nu. 16. 35, Ex. 28. 10.

Rem. 6. After *eleven* and upwards the *sing.* noun, particularly of material or commodity, is probably in *acc.* of specification. § 71.

§ 38. The Ordinals.—(a) The ordinals *first—tenth* are adj. and used regularly (Gr. § 48. 2). Jud. 19. 5 ביום הרביעי *on the fourth day*. 2 K. 18. 9 בשנה הרביעית. So always in stating the number of the *month* (cf. c), 1 Chr. 27. 2–13.

(b) From *eleventh* upwards the Card. numbers do duty for ordinals, and Art. is not generally used with the noun. Deu. 1. 3 באַרבעים שנה *in the fortieth year*. 2 K. 25. 27 בשנים עשר חודש *in the twelfth month*. Ex. 16. 1, Deu. 1. 2, 3, 2 K. 25. 27, Jer. 25. 3, 1 Chr. 24. 12–18; 25. 18–31.

(c) In stating dates there are some peculiarities. 1. The *gen.* “of the month” is circumscribed by prep., לחודש, and *day* is often omitted. Ex. 16. 1 בחמשה עשר יום לחודש *on the fifteenth day of the month*. 2 K. 25. 27 בעשרים לחודש *on the 27th of the month*. Even the Card. 1–10 are greatly used in this case, mostly with om. of *day*. 2 K. 25. 8 בשבעה לחודש *on the seventh*. Deu. 1. 3 באחד לחודש *on the first*. Gen. 8. 5, Lev. 23. 32, Ez. 1. 1, Zech. 7. 1, cf. 2 Chr. 29. 17, Ezr. 3. 6.

2. The word *year* is very often put in cons. before the whole phrase, Num. and year. 2 K. 8. 25 בשנת שתים עשרה *in the year of twelve years* (the twelfth year),

1 K. 16. 8, 15, 29, 2 K. 8. 25; 14. 23; 15. 13, 17, 23, 27; 25. 8. And with *year* understood: 1 K. 15. 25, 28 בְּשָׁנִית שְׁתַּיִם *the year of two years* (second year). 1 K. 16. 10; 22. 41, 2 K. 3. 1; 15. 30, 32; 18. 10; 24. 12, Zech. 7. 1, Ezr. 5. 13, Neh. 1. 1, Dan. 1. 21; 2. 1.

Rem. 1. The adj. אחד *one* is very often used for *first*, Gen. 2. 11 seq.; 4. 19, Ex. 1. 15, Nu. 11. 26, 2 S. 4. 2, Ru. 1. 4.

Rem. 2. The word *year* is also construed with gen. of the *def.* Ordinal. 2 K. 17. 6 בְּשָׁנַת הַתְּשַׁעִּית *in the year of the ninth year*. 2 K. 25. 1, Jer. 32. 1, Ezr. 7. 8, Neh. 2. 1; 5. 14.—In *c* the form בְּעָשׂוֹר לַחֹדֶשׁ is used for *on the tenth* of the m. (spelling plenary except Ex. 12. 3).

Rem. 3. The Art. seems used with the Num. in cases where the whole expression is *def.*, as Lev. 25. 10, 11 *the fiftieth year* (of jubilee), Deu. 15. 9 *the seventh year* (of manumission), 1 K. 19. 19; but occasionally in other cases, Ex. 12. 18, Nu. 33, 38, 1 K. 6. 38, 1 Chr. 24. 16; 25. 19; 27. 15. Its place varies, 1 K. 19. 19 שָׁנִים הָעָשָׂר with 1 Chr. 25. 19 הַשָּׁנִים עֶשֶׂר.

Rem. 4. *Distributives*.—(a) These may be expressed by Card. with לְ to: 1 K. 10. 22 אחת לְשָׁלֹשׁ שָׁנִים *once to = every three years*. Ex. 16. 22, 1 K. 5. 2, Ez. 1. 6. (b) By repeating the Num. Gen. 7. 2, 3, 9, 15, Ex. 17. 12, 1 K. 18. 13, Ez. 40. 10. § 29, R. 8. Very often the whole phrase is repeated, Is. 6. 2 *six wings, six wings to each*, Jos. 3. 12, Nu. 13. 2; 34. 18, Ex. 36. 30.

Rem. 5. *Multiplicatives* are expressed variously.—Thus: *as much as* you, they, &c., by כָּכֶם, כָּהֶם, 2 S. 24. 3, Jer. 36. 32, Deu. 1. 11.—*double* by מִשְׁנֶה, used in Appos. either before or after the noun, Gen. 43. 12 (after), 15 (before), Ex. 16. 5, 22. Also by שְׁנַיִם, Ex. 22. 3, 6, 8, *twofold*.—By the *du. fem.* of Num., as 2 S. 12. 6 אַרְבַּעַתַּיִם *fourfold*. Gen. 4. 15 שִׁבְעָתַיִם *sevenfold*. Is. 30. 26, Ps. 12. 7. Or by simple Card. Lev. 26. 21, 24, cf. Gen. 4. 24.—By יָדוֹת (hands), Gen. 43. 34 *fivefold*, Dan. 1. 20 *tenfold*. Comp. Gen. 26. 12 שְׁעָרִים מֵאָה *a hundredfold*.

Times is expressed by פַּעַם (beat). Gen. 2. 23 הַפַּעַם *this time*. Jos. 6. 3 אַחַת פ' *one time*. Neh. 13. 20 וּשְׁתַּיִם פ' *once or twice*. Gen. 27. 36; 43. 10 פַּעַמַּיִם *two times*. Ex. 23. 17 שְׁלֹשׁ פַּעַמַּיִם *three times*, &c. Gen. 33. 3, Nu. 14. 22, 2 K. 13. 19, Job 19. 3, Neh. 4. 6.—2 S. 24. 3 מֵאָה פַּעַמַּיִם *100 times*. Deu. 1. 11 אֶלֶף פַּעַמַּיִם *1000 times*, 1 K. 22. 16.—The word *time* may be omitted. 2 K. 6. 10 אַחַת נְשִׁימָה, *once, twice*. 1 K. 10. 22, Job 40. 5. Also בְּאַחַת בְּשָׁתַיִם, 1 S. 18. 21, Job 33. 14, Nu. 10. 4. With similar omission, שְׁנִייתָ *a second time*, Gen. 41. 5, Is. 11. 11; שְׁלִישִׁיתָ *a third time*, 1 S. 3. 8, *a seventh time* 1 K. 18. 44.—Other words for *times* are רְגָלִים Ex. 23. 14, Nu. 22. 28, 32, 33; and מַנִּים Gen. 31. 7.

Rem. 6. *Fractions*.—Apart from חֲצִי *half*, 1 K. 16. 21, &c., fractions are formed: (a) by separate words, as רִבְעָ *a fourth*, Nu. 23. 10, 2 K. 6. 25; חֲמִישָׁ *a fifth*, Gen. 47. 26. The analogy has not been followed in other cases (cf. Ar. *tholth* a third). The form רִבְעָ also, 1 S. 9. 8. For a *tenth* עֶשְׂרֹן (pl. עֶשֶׂר), peculiar to P. The *tithe* is מַעְשֵׁר. (b) By the *fem.* of Ordinal. as שְׁלִישִׁיתָ *a third*, 2 S. 18. 2, 2 K. 11. 5, Ez. 5. 2, 12; רִבְעִיתָ *a fourth*, Nu. 15. 4, Neh. 9. 3. So the others, Gen. 47. 24, Lev. 5. 11, 16, 24, Ez. 4. 11; 45. 13. Above *tenth* the Card. must be used, Neh. 5. 11, *the one per cent*. The noun of measure, weight, &c., usually has the Art. after the fraction, Ex. 26. 16, Nu. 15. 4; 28. 14, 1 K. 7. 31, 32, 2 K. 6. 25, Ez. 45. 13; 46. 14.

Obs.—In prose composition these general rules may be safely followed. 1. Place all numerals *before* their noun. 2. The units take their noun in *pl.*; before an indef. noun they are in the abs., except *two*; before a def. noun in cons.; also in cons. before the word *days* and before other numerals. 3. The numbers 11–19 have fixed forms (Gr. § 48), but the *second* form of 11 and 12 may be neglected. 4. The numbers 11 and upwards take their noun in *pl.*, except collectives, and words of *time*, *weight*, and *measure*, though usage is not uniform, § 37, R. 1. 5. Compound numbers like 23 form one number *twenty-and-three* (in this order), the unit in abs., but its gender regulated by the noun. So in greater numbers the largest first, and each class joined by *and*, as 6000 *and* 300 *and* 50 *and* four. 6. The rules for Ordinals, § 38.

SYNTAX OF THE VERB

THE PERFECT

§ 39. The simple perf. is used to express an action completed either in reality or in the thought of the speaker.

The perf. is used to express completed actions where Eng. also uses past tenses.—(a) Like the Eng. past tense, to denote an action completed at a time indicated by the narrative, as Gen. 4. 26 **אָז הוּחַל** *then it was begun* (began men); or completed in the indefinite past, Job 1. 1 **אִישׁ הָיָה** *there was a man*. Gen. 3. 1; 15. 18; 22. 1; 29. 9; 31. 20. Even if the finished action may have extended over a period of time, unless it is desired to mark this specially, the simple perf. is employed; Gen. 14. 4, twelve years **עָבְדוּ** *they served*, 1 K. 14. 21, and often.

(b) Like the Eng. perf. with *have*, to denote an action finished in the past but continuing in its effects into pres.; Gen. 4. 6 **לָמָּה נָפְלוּ פָנֶיךָ** *why has (is) thy face fallen?* Is. 1. 4 **עָזְבוּ אֶת־יְיָ** *they have forsaken the Lord*. In this case the pres. must sometimes be used in Eng., Ps. 2. 1 **לָמָּה רָגְזוּ גוֹיִם** *why do the nations rage?* Ps. 1. 1. Or to denote an action *just* finished, or finished within an understood period; Gen. 4. 10 **מָה עָשִׂיתָ** *what hast thou done?* 1 S. 12. 3 **אֶת־שׁוֹר מִי לָקַחְתָּ** *whose ox have I taken?* Gen. 3. 22; 12. 18; 22. 12; 26. 22; 46. 31, Ex. 5. 14, Nu. 22. 34, Jud. 10. 10; 11. 7, 1 S. 14. 29.

(c) Like the Eng. pluperf. to indicate that one of two actions was completed before the other. This use is most common in dependent (relative or conjunctive) clauses. Gen.

2. 8, he put there **אֶת־הָאָדָם אֲשֶׁר יָצַר** the man *whom he had made*; 6. 6 **וַיִּנָּחֵם י' בִּי עֲשָׂה אֶת־הָאָדָם** repented *that he had made man*. Gen. 2. 5, 22; 3. 23; 18. 8, 33; 19. 27; 26. 15, 18; 28. 11, Nu. 22. 2, 1 S. 6. 19; 7. 14; 28. 20, 1 K. 5. 15; 11. 9. With modal force, Gen. 40. 15 *should have put*, 1 S. 17. 26 *should have defied*. After **הָנָה**, Gen. 19. 28 the smoke *was gone up*, Deu. 9. 16, Jud. 6. 28.

When the dependent clause is introduced by *and* the subj. usually precedes the verb; Gen. 20. 4 **וְאֵב' לֹא קָרַב אֵלָיָה** and Abimelek *had not approached*. 31. 19, 34, Jud. 6. 21, 1 S. 9. 15; 25. 21; 28. 3, 2 S. 18. 18, 1 K. 1. 41, 2 K. 9. 16.

(d) In hypothetical sentences the perf. is employed both in protasis and apodosis where Lat. subj. would be used. Jud. 13. 23 **לֹא חָפֵץ לְהַמִּיתֵנוּ לֹא לָקַח עָלָה** *if he had wanted to kill us he would not have taken a burnt-offering*. Gen. 43. 10, Nu. 22. 33, Jud. 8. 19; 14. 18, Is. 1. 9. So in other supposed cases; Gen. 26. 10 one of the people **בְּמַעַט שָׁכַב** *might readily have lain*, 2 K. 13. 19. Also in Opt. sent. in ref. to past, Nu. 14. 2, and fut., Is. 48. 18; 63. 19. Cf. Cond. and Opt. Sent. §§ 130, 134.

Rem. 1. Though it may be doubtful whether the shades of meaning expressed by our tenses were present to the eastern mind, it is of great consequence to observe them in translation. The direct sent. 1 K. 21. 14 **סָקַל נְבוֹת וַיָּמָת** N. *has been stoned and is dead*, when made dependent by **כִּי** v. 15, must be rendered, *that N. had been stoned and was dead*. In Is. 53. 5, 6 the perf. must be translated in three ways: all we *were* (had) *gone astray*; the Lord *caused to fall* on him; by his stripes *we have been healed*. Job 1. 21, the Lord gave . . . *hath taken*. In Ps. 30. perf. has all its various uses: v. 4 *hast brought up*; v. 7 *I said*; v. 8 *hadst made to stand* . . . *didst hide*; v. 12 *hast turned* (or possibly *didst turn*). Ezr. 1. 7. So inchoative perf., Ps. 97. 1 **מֶלֶךְ י'** *is become king*; 2 K. 15. 1 *became king*, and often.

§ 40. The perf. expresses actions regarded as completed, where Eng. rather uses the present.—(a) In the case of stative verbs, *i.e.* verbs expressing mainly a mental or physical condition, as *to know, remember, refuse, trust, rejoice, hate, love, desire, be just, &c.*; *to be, be high, great, small, deep, clean, full, be old, many, &c.* Eng. by its pres. expresses the condition, Heb. rather the act which has resulted in it. Gen. 27. 2 **וְקָמְתִי לֹא יָדַעְתִּי יוֹם מוֹתִי** *I am old, I know not, &c.*; Jud. 14. 16 **רַק שָׂנֵאתָנִי וְלֹא אֶהְבַּתָּנִי** *thou only hatest me, and lovest me not*; Gen. 42. 31 **לֹא הָיִינוּ מַרְגְּלִים** *we are not spies*. Stative verbs, however, often occur in such a way that their perf. must be rendered by a past tense; Gen. 28. 16 *I knew*, 34. 19 *he delighted*, 37. 3 *loved*, Jud. 8. 34 *remembered*. The connexion shows to what time the completed act belongs.

(b) In a class of actions which are completed just in the act of giving them expression. This usage appears chiefly with verbs denoting to speak, as verbs of swearing, declaring, advising, and the like, or their equivalents in gesture. Deu. 26. 3 **כִּי יִצְעַתִּי הַיּוֹם הַזֶּה** *I profess this day*; 2 S. 17. 11 **כִּי יִצְעַתִּי** *I advise*; 2 S. 19. 8 **בַּיהוָה נִשְׁבַּעְתִּי** *I swear by the Lord*. Gen. 22. 16, Nu. 14. 20, Deu. 4. 26; 26. 17; 30. 15, 18, 19, 1 S. 17. 10, 2 S. 16. 4 *I worship*, 19. 30, 1 K. 2. 42 *I hear* (obey), 2 K. 9. 3 *I anoint*, Jer. 22. 5; 42. 19, Ez. 36. 7, Ps. 129. 8; 130. 1, Pr. 17. 5. Song 2. 7 *I adjure*. So the frequent 'אָמַר saith Je., or 'א' כֹּה thus saith. In some cases impf. יֹאמַר is used, hardly as a frequent. but as a present. This occurs in the midst of a speech, Is. 1. 11, 18; 33. 10; 40. 1, 25; 41. 21, Ps. 12. 6. Both forms Is. 66. 9.

(c) In a class of actions which, being of frequent occurrence, have been proved by experience (perf. of experience). Jer. 8. 7 the turtle and swallow **שֹׁמְרוּ אֶת-עֵת בֹּאָנָה** *observe the time of their coming*; Job 7. 9 **כָּלָה עֵנָן וַיֵּלֶךְ** *the cloud*

dissolves and vanishes. Is. 40. 7, 8, Am. 5. 8, Ps. 84. 4 *findeth*, *layeth*, Pr. 1. 7 *despise*, 14. 19 *bow*; 22. 12, 13.

Rem. 1. Exx. of stative verbs. זָכַר *remember*, Nu. 11. 5, Jer. 2. 2; מָאָן *refuse*, Ex. 7. 14, Nu. 22. 13, Deu. 25. 7; בָּטַח *trust*, 2 K. 18. 19, 20; שָׂמַח *rejoice*, 1 S. 2. 1, Is. 9. 2; חָפֵץ *to wish*, Deu. 25. 8, Is. 1. 11; צָדֵק *be just*, Gen. 38. 26, Ps. 19. 10; גָּבַהּ *be high*, Is. 3. 16; 55. 9; גָּדֹל *be great*, Gen. 19. 13; קָטָן *be small*, Gen. 32. 11; עֶמֶק *be deep*, Ps. 92. 6; טָהוֹר *be clean*, Pr. 20. 9; מָלֵא *be full*, Is. 2. 6, Mic. 3. 8; אָבַל *to mourn*, Is. 33. 9, Joel. 1. 9; אָבָה *be willing*, Deu. 25. 7; מָאָס *loathe*, Am. 5. 21, Job 7. 16; שָׂבַע *be sated*, Is. 1. 11; רַבַּב *be many*, Ps. 3. 2 (רָבָה = become many); קָוָה *hope*, Ps. 130. 5, &c.

§ 41. The perf. is used to express actions which a lively imagination conceives as completed, but for which the fut. is more usual in Eng.—(a) The perf. of certainty. Actions depending on a resolution of the will of the speaker (or of others whose mind is known), or which appear inevitable from circumstances, or which are confidently expected, are conceived and described as having taken place. This use is common in promises, threats, bargaining, and the like. Is. 42. 1 הֵן עֲבָדִי נִתְּנִי רוּחִי עָלָיו behold my servant, *I will put* my spirit upon him; Is. 6. 5 אֹוִי־לִי כִּי־נִדְּמִיתִי woe is me *for I am undone*; Ru. 4. 3 חֵלְקַת הַשָּׂדֶה מְכָרָה נַעֲמִי Naomi *is selling* the field-portion. Gen. 15. 18; 17. 20; 30. 13, Nu. 17. 27, 28, Jud. 15. 3, 1 S. 2. 16; 14. 10; 15. 2, 2 S. 24. 23, 1 K. 3. 13, 2 K. 5. 20, Is. 30. 19, Jer. 4. 13; 31. 5, 6, Ps. 6. 9, 10; 20. 7; 36. 13; 37. 38. In these last exx. and many others the tense may be called the perf. of *confidence*.

(b) It often happens, esp. in the higher style, that in the midst of descriptions of the fut. the imagination suddenly conceives the act as accomplished, and interjects a perf. amidst a number of imperfs. Job 5. 20, 23 *hath redeemed*

(4. 10); Hos. 5. 5 *Judah is fallen*. This usage receives an extension among the prophets, whose imagination so vividly projects before them the event or scene which they predict that it appears realised. Is. 5. 13 גָּלָה עַמִּי מִבְּלִי-דַעַת *my people is gone into captivity*; 9. 5 כִּי יֵלֶד יֵלֶד-לָנוּ *for a child has been born to us*; 9. 1 הַהֲלָכִים בַּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל *they who walked in darkness have seen great light*. Is. 5. 14; 9. 2 seq., 10. 28; 11. 8, 9; 28. 2, Hos. 4. 6; 10. 7, 15, Jer. 4. 29, Am. 5. 2. The prophetic perf. is sometimes scarcely to be distinguished from perf. of confidence, Ps. 22. 22, 30.

(c) The perf. is used in the sense of the *future perf.* to indicate that an action though fut. is finished in relation to another fut. action. Gen. 24. 19 עַד אִם-כִּלּוּ לְשָׁתֶּת *until they (shall) have done drinking*; 2 S. 5. 24 כִּי אִזְּאָה י' לְפָנַיָּהּ *for then Je. will have gone forth*. Gen. 28. 15; 43. 9; 48. 6, 1 S. 1. 28, 2 K. 7. 3; 20. 9, Is. 4. 4; 6. 11; 16. 12, Jer. 8. 3, Mic. 5. 2, Ru. 2. 21.

Rem. 1. The prophetic perf. may be distinguished from the ordinary perf. by the fact that it is not maintained consistently, but interchanges with *impfs.* or *vav conv. perfs.*, the prophet abandoning his ideal position and returning to the actual, and so falling into the ordinary *fut.* tenses, e.g. Is. 5. 14-17. The prophetic passage may begin with *perf.*, Is. 5. 13, which is frequently introduced by כִּי *for*, לָכֵן *therefore*, or other particles, Is. 3. 8; 9. 5; or it may begin with *vav impf.*, Is. 2. 9. When further clauses with *and* are added, if the ideal position be sustained, the natural secution, *vav impf.*, may be used, Is. 9. 5, Ps. 22. 30, or simple *perf.* if verb be disconnected with *and*, Is. 5. 16. But frequently the ideal position is deserted and the ordinary *fut.* tenses, the *impf.* or *vav perf.*, are employed, Is. 5. 14, cf. v. 17, Ps. 85, 11, 12. Cf. Is. 13. 9, 10; 14. 24; 35, 2, 6; 46. 13; 47. 9; 52. 15; 60. 4.

Rem. 2. It seems but a variety of (c) when the perf. is used in questions expressing any lively feeling, as astonishment, indignation, incredulity, or the like. The speaker

imagines the act done, and expresses it in a tone conveying his feeling regarding it. Gen. 18. 12 *shall I have* (had) *pleasure!* 21. 7 *who would have said?* Ex. 10. 3; 16. 28, Jud. 9. 9 *shall I have abandoned!* Nu. 23. 10, 23, 1 S. 26. 9, 2 K. 20. 9, Jer. 30. 21, Ez. 18. 19, Hab. 2. 18, Ps. 10. 13; 11. 3; 39. 8; 80. 5, Job 12. 9. Cf. interchange of perf. and impf. Hab. 1. 2, 3, Ps. 60. 11.

Rem. 3. Owing to the want of participles expressing past time, the perf. has to be used in attributive or circumstantial clauses referring to past. Gen. 44. 4 *לא הרהיקי* *not having gone far*; 44. 12 *החל* *beginning* at the eldest; 48. 14 *guiding* his hands, Gen. 21. 14; Nu. 30. 12 *without checking*, Deu. 21. 1, Jud. 6. 19; 20. 31, 1 S. 30. 2, 1 K. 13. 18, Job 11. 16 *waters passed away*; Is. 3. 9 *without concealment*. And so to express an action prior to the main action spoken of, Ps. 11. 2. Very compressed is the language, Jud. 9. 48 *מה ראיתם עשיתי* *what ye have seen me do*. If *me* had been expressed the consn. would have been an ordinary Ar. one. Lam. 1. 10, Neh. 13. 23; cf. impf. 2 S. 21. 4, Is. 3. 15.

Rem. 4. Another verb following on perf. is usually appended with *vav impf.*, but in animated speech asyndetous perfs. are often accumulated. Deu. 32. 15, Jud. 5. 27, Is. 18. 5; 25. 12; 30. 33, Lam. 2. 16.

Rem. 5. In some instances perf. appears to express a wish (precatif perf.). Job 21. 16 the counsel *הרחק* *be far!* 22. 18. Lam. 1. 21 *הבאת* *bring thou*, where structure of verse requires ref. to fut; 3. 56 seq., where *v.* 55 continues 54; Ps. 18. 47. Is. 43. 9 *נקבצי* may be form of imper., and Ps. 7. 7 *צוית* a circumst. clause. It would be strange if Heb. altogether wanted this usage, which is common to all the Shem. languages in some shape. Wright, ii. 3, Dillm. p. 406 foot, Noeldeke, p. 181, Del. Assyr. Gr. § 93. The position of the verb is freer in Heb., as is usual in comparison of Ar. The usage may be allied to perf. of confidence (Ps. 10. 16; 22. 22; 31. 6; 57. 7; 116. 16), the strong wish causing the act to be conceived as accomplished.

THE SIMPLE IMPERFECT

§ 42. The simple impf. expresses an action incomplete or unfinished. Such an action may be conceived as nascent, or entering on execution (pres.), progressing, or moving on towards execution (impf.), or as ready, or about to enter upon execution (fut.). Connected with the last use is the use of impf. to express a great variety of actions which are *dependent* on something preceding, whether it be the will or desire of the speaker (juss., opt.), or his judgment or permission (potential), or on some other action, or on particles expressing *purpose* and the like (subjunctive).

The uses of the impf. are very various, and some of them rarer in prose writing; those usual in ordinary prose may be mentioned first.

§ 43. (a) The impf. expresses a *future* action, whether from the point of the speaker's present, or from any other point assumed. 1 S. 24. 21 יָדַעְתִּי כִּי מֶלֶךְ תִּמְלֹךְ I know that thou shalt be king; 2 K. 3. 27 וַיִּקַּח אֶת-בְּנוֹ אֲשֶׁר יִמְלֹךְ he took his son who was to be king; Gen. 2. 17; 3. 4; 6. 7; 37. 8; 43. 25 were to eat, 1 K. 7. 7, 2 K. 13. 14 was to die.

(b) The impf. is employed to express actions which are contingent or depending on something preceding. The shades of sense of impf. in this use of it are manifold, corresponding to Eng. *will* (of volition), *shall* (of command), *may* and *can* (of possibility or permission), *am to*, in the present; and to *would*, *should*, *might*, *could*, *was to*, in the past or indirect speech. Particularly (1) in interrogative sentences; (2) in dependent clauses with כִּי *that* and the like; and (3) after particles like אֵיךְ *how*! אולי *perhaps*, &c., and conditional particles like אִם *if*. Gen. 3. 2 מִפְּרִי עֵץ הָגֵן לֹא תֹאכְלוּ מִמֶּנּוּ we may eat; 3. 3 לֹא תֹאכְלוּ מִמֶּנּוּ ye shall not eat of it; Gen. 43. 7 הֲיָדוּעַ יָדַע כִּי יֹאמַר were we then to know that he would say? 27. 45 לָמָּה אֶשְׁכַּל שְׂנֵיכֶם why should I

be bereaved of you both? 44. 8 וְאִיךָ נִגְנַב *and how should we steal!* 2. 19 לִרְאוֹת מַה־יִּקְרָא לוֹ *to see what he would call it;* Jud. 9. 28 מִי־שָׁכַם כִּי נַעֲבֹדְנוּ *who is Shechem that we should serve him?* Job 9. 29 אֲנֹכִי אֶרְשָׁע *I am (have) to be guilty!* Gen. 44. 34; 47. 15, Ex. 3. 11, Deu. 7. 17, Jud. 8. 6; 17. 8, 9 *wherever he might find,* 1 S. 18. 18; 20. 2, 5 *should sit,* 23. 13, 2 S. 2. 22; 3. 33 *should* Abner (*was A. to*) *die!* 6. 9, 2 K. 8. 13, Ps. 8. 5, Job 7. 17. With אֹרְלִי Gen. 16. 2; 24. 5, Nu. 23. 27, 1 S. 6. 5, 1 K. 18. 5, 2 K. 19. 4, Am. 5. 15. With אִם *if,* Gen. 18. 26, 28, 30; 30. 31, Jud. 4. 8, Am. 6. 9. See Cond. Sent.—With Job 9. 29 cf. 10. 15; 12. 4, 1 S. 14. 43; 28. 1.

(c) In particular impf. follows *final* (telic) conjunctions, as לְמַעַן *in order that,* אֲשֶׁר *that,* לְבִלְתִּי *that not,* כֵּן *lest.* Ex. 4. 5 יֵאֱמִינוּ לְמַעַן *that they may believe;* Deu. 4. 40 אֲשֶׁר לְךָ יִיטֵב *that it may be well with thee* (cf. next clause); Gen. 3. 3 לֹא תִגְעוּ בוֹ פֶּתְמָתוֹן *ye shall not touch it lest ye die.* Ex. 20. 20, 2 S. 14. 14. See Final Sent.

Rem. 1. The expression מִי יֹדֵעַ *who knows?* differs little from *perhaps*, and is followed by impf., 2 S. 12. 22, Jo. 2. 14, Jon. 3. 9. In Est. 4. 14 אִם is supplied before the verb.

§ 44. Frequentative impf.—The impf. expresses actions of general occurrence, such actions being independent of time. That which is nascent or ready to occur passes easily over into that which is of frequent or indefinite occurrence. This use of impf. is common in proverbial sayings, in comparisons, in the expression of social and other customs, and particularly of actions which, having a certain moral character, are viewed as universal, but also of actions which are or were customary in given circumstances without being necessary.

(a) Of actions for which Eng. uses the present. Gen.

10. 9 **עַל־כֵּן יֹאמַר כְּנִמְרֹד** therefore *it is said*, as Nimrod ;
 6. 21 **מִכָּל־מֵאֲכָל אֲשֶׁר יֹאכֵל** take of all food *which is eaten*
 (edible); Pr. 10. 1 **בֶּן חָכָם יִשְׂמַח־אָב** a wise son *makes a*
father glad. Particularly with **כֵּן** so, **כַּאֲשֶׁר** as, and similar
 words. 1 S. 24. 14 **יֵצֵא מִן־הַדְּבָרִים הַרְשָׁעִים** *as says* the proverb, Out of the evil *cometh forth evil*;
 Jud. 7. 5 **כַּאֲשֶׁר יִלֵּק הַכֶּלֶב** *as a dog laps*; Gen. 29. 26
לֹא־יַעֲשֶׂה כֵּן בְּמִקְמוֹנוֹ *it is not so done* in our country. Some-
 times this *is not* has the nuance of *ought not*. Gen. 20. 9
מַעֲשִׂים אֲשֶׁר לֹא־יַעֲשׂוּ deeds which *ought not to be done*,
 cf. 34. 7, 2 S. 13. 12.—Gen. 50. 3, Ex. 33. 11, Deu. 1. 31, 44;
 2. 11, 20; 28. 29, Jud. 11. 40; 14. 10, 1 S. 5. 5; 19. 24, 2 S.
 5. 8; 13. 18; 19. 4, Am. 3. 7, 12, Hos. 2. 1 (cannot be counted).
Of a universal truth, Ex. 23. 8, Deu. 16. 19 a gift *blinds*, 1 S.
 16. 7, 2 S. 11. 25 the sword *devours*, 1 K. 8. 46 no one *who*
sinneth not, Ps. 1. 3–6. Of a characteristic or habit, Gen.
 44. 5, Ex. 4. 14 *speaks* (can speak), Deu. 10. 17, 1 S. 23. 22,
 2 S. 19. 36, 2 K. 9. 20 *drives* furiously, Is. 13. 17, 18 (the
 Medes), 28. 27, 28, Ps. 1. 2, Job 9. 11–13. But also of an
 event repeated or general within a limited area. 1 S. 9. 6
כָּל אֲשֶׁר יִדְבֹּר בָּא יֵבֵא whatever *he speaks comes true*; 1 K.
 22. 8 **לֹא יִתְנַבֵּא עָלַי טוֹב** *he never prophesies* good about
 me. Ex. 13. 15; 18. 15, 2 K. 6. 12, Hos. 4. 8, 13; 7. 1–3,
 14–16; 13. 2 *kiss* calves, Am. 2. 7, 8, Is. 1. 23; 14. 8, Mic.
 3. 11.

(b) Of actions customary or general in the past. Gen. 2. 6
וַיֵּעַל קָטָן and a mist *used to go up*. 1 S. 2. 19
וַתַּעֲשֶׂה־לּוֹ אִמּוֹ and a little robe his mother *used to make for*
him. 2 Chr. 9. 21 once every three years **תָּבוֹאוּנָה תַּרְשִׁישִׁי**
came the ships of Tarsh. This impf. may *distribute*
 an action over its details or particulars; Gen. 2. 19 **וְכָל־אֲשֶׁר**
יִקְרָא־לוֹ הָאָדָם whatever *he called it*. Particularly under the
 influence of a negative; 1 S. 13. 19 **וְהָרֶשֶׁת לֹא יִמְצֵא** a smith

was not to be found; Gen. 2. 25 וְלֹא יִתְבַּשְׁשׁוּ *they were not* (at any time) *ashamed*; 1 S. 1. 13 שָׁפְתֶיהָ נָעוּת וְקוֹלָהּ לֹא יִשְׁמָע *her lips moved, but her voice was not heard*. Ex. 21. 36, 1 K. 8. 8, 27 (cf. 22. 8 in *a*); 18. 10, 2 K. 23. 9 (contrast neg. impf. and pos. perf.), Jer. 13. 7. Cf. Rem. 1.

Rem. 1. Other exx. Gen. 6. 4; 29. 2; 31. 39, Ex. 8. 20, Nu. 11. 5, 9, Deu. 2. 11, 20, Jud. 5. 8; 6. 4, 5; 17. 6, 1 S. 1. 7; 13. 18; 14. 47 (*rd.* perhaps וַיִּשָּׁע); 18. 5; 23. 13; 25. 28, 2 S. 1. 22 *never returned*; 2. 28 *did not engage in the pursuit*; 12. 3, 31; 17. 17; 20. 18; 23. 10, 1 K. 5. 25, 28; 6. 8; 10. 5; 17. 6; 18. 10; 21. 6, 2 K. 3. 25; 4. 8; 13. 20, Jer. 36. 18, Ps. 106. 43, Job 1. 5, 1 Chr. 20. 3.

Rem. 2. This impf. is used, *e.g.*, 1. in describing a boundary line and naming its *successive* points, Jos. 16. 8, interchanging with *vav perf.*, 15. 3 and often. 2. In describing the course of an ornamentation, 1 K. 7. 15, 23 *ran round*, 2 Chr. 4. 2. 3. In stating the amount of metal that went to *each* of a class of articles, 1 K. 10. 16, 2 Chr. 9. 15; and so of the number of victims offered in a great sacrifice, 1 K. 3. 4, cf. 10. 5. 4. In describing the quantity which a vessel, &c., contained, 1 K. 7. 26. So the details of collecting and disbursing moneys, 2 K. 12. 12–17.—In 2 K. 8. 29 (9. 15) the preceding *plur.* “wounds” perhaps distributes the verb *wounded* (*perf.* 2 Chr. 22. 6), just as *the rest* does Joab’s action, 1 Chr. 11. 8, and *all the cities* David’s, 1 Chr. 20. 3, and *all the land* the effect of the flies, Ex. 8. 20, cf. Deu. 11. 24. So 2 S. 23. 10 of the people returning in parties or successively (*v.* 9 their dispersion). Jer. 52. 7, Ezr. 9. 4.

Rem. 3. Allied to § 44*a* above is the use of impf. to form attributive or adjectival clauses, descriptive of the subj. or obj. of a previous sentence. The restricted sphere of the ptcp. enlarges this usage. Gen. 49. 27 יִצְחָק בֶּן־יִצְחָק Benj. is a *ravening wolf*; Is. 40. 20 עֵץ לֹא־יִרָקֵב a tree *that doth not rot*; Hos. 4. 14 עַם לֹא־יָבִין an *undiscerning* people; Is. 51. 2 שָׂרָה תְּחַלֵּלְכֶם S. *your mother (who bears you)*; v. 12 מִן־הָאָדָם *man that dies* (*mortal man*). 55. 13, Ps. 78. 6, Job 8. 12, cf. Ex. 12. 34,

Nu. 11. 33, Zeph. 3. 17. Is. 30. 14 *unsparingly*, Ps. 26. 1 *without wavering*. Particularly in comparisons. Job 9. 26 כְּנִשָּׁר יָטוּט as an eagle swooping; 7. 2 as a servant *that longeth*. Deu. 32. 11, Hos. 11. 10, Is. 62. 1, Jer. 23. 29.

§ 45. To express single unfinished or enduring actions in the *pres.* or *past* the ptcp. is usually employed in prose, with a different shade of meaning. The impf., however, is often used after certain particles, as אָז *then*, טָרָם *not yet*, בְּטָרָם *before*. Ex. 15. 1 אָז יָשַׁר מֹשֶׁה *then sang* Moses; Gen. 19. 4 טָרָם יִשְׁכְּבוּ *they were not yet lain down* when, &c. 27. 33 וְאָכַל בְּטָרָם תָּבוֹא and I ate *before thou camest*. Deu. 4. 41, Jos. 8. 30; 10. 12; 22. 1, 1 K. 3. 16; 9. 11; 11. 7; 16. 21, 2 K. 12. 18; 15. 16.—Gen. 2. 5; 24. 45, 1 S. 3. 3.—Jud. 14. 18, 1 S. 2. 15, 2 K. 6. 32, Jer. 1. 5. So sometimes after עַד, Jos. 10. 13, Ps. 73. 17. See Temporal Sent.

Rem. 1. The use of impf. with interrog. is peculiar. The interrogation not only brings the action into the present, but seems to give such force to the verb that the *finite* tense may be used. Gen. 32. 30 why תִּשְׁאַל *dost thou ask?* 37. 15 מה תִּבְקֹשׁ *what dost thou seek?* comp. the answer אֲנִי מִבְּקֶשׁ. So question and answer Gen. 16. 8. 2 K. 20. 14 מֵאֵן יָבֹאוּ *whence came they?* with the answer בָּאוּ *they came*. Gen. 44. 7, Ex. 2. 13; 3. 3, Jud. 17. 9; 19. 17, 1 S. 1. 8; 17. 8; 28. 16, 2 S. 1. 3, 1 K. 21. 7, Job 1. 7; 2. 2; 15. 7, Is. 45. 9, 10. In some cases the questions may be freq., Is. 40. 27. Perhaps also with other strong particles, like הִנֵּה 1 S. 21. 15, Gen. 37. 7? And necessarily when ptcp. is resolved into a *neg.* clause, Jud. 20. 16, Lev. 11. 47.

Rem. 2. Such particles as *then* create a space or period with which the action is contemporaneous, into which the speaker throws himself, cf. 2 K. 8. 22 where *then* = *at that* (general) *time*. In poetry the usage is extended, and appears with such words as *day*, *time*. Job 3. 3 perish בּוֹ אֶלֶד הַיּוֹם the day on which *I was* (am) *born*! 6. 17, Deu. 32. 35. In other cases it may be doubtful whether contemporaneousness or immediate subsequence be expressed: Job 3. 11 why *died*

(die) I not *from the womb*, came I not out of the belly *and expired?* cf. v. 13. The pointing וָאָנֹכִי would have been good prose (Jer. 20. 17), and so would *perf.* in first clause (Jer. 20. 18), but the one tense protects the other. Cf. the reverse order of events, Nu. 12. 12.

In elevated style this usage of *impf.* is common. The speaker does not bring the past into his own present, he transports himself back into the past, with the events in which he is thus face to face. Ex. 15. 5 the depths יַבֵּיטֵם covered (cover) them; Deu. 32. 10 יִמְצְאוּהוּ found (findeth) him; Ps. 80. 9 a vine from Eg. תְּפִיעַ thou bringest, thou drivest out the nations; Job 4. 15. 16 a breath יַחֲלֶף תְּסַפֵּר passes, my hair stands up; it stops, &c. So an instantaneous effect is graphically expressed. Ex. 15. 12 thou didst stretch thy hand אֶרֶץ תִּבְלַעֲמָן the earth swallows them, v. 14 the nations heard יִרְגְּזוּן they are terrified. Is. 41. 5, Hab. 3. 10, Ps. 46. 7; 77. 17; 69. 33; 78. 20. The Eng. pres. best renders this *impf.*, our historical pres. being a similar usage. Nu. 23. 7 Balak יִנְחֵנִי bringeth me. Ps. 18. 7; 104. 6-8. Hitz. (Ps. 18. 4) so explains 1 K. 21. 6 אֶדְרֹבֶר כִּי; כִּי is recitativum. If reading right, Jud. 2. 1 אֶעֱלֶה must rather express progressive bringing up. So perhaps 2 S. 15. 37 יָבוֹא proceeded. In 1 K. 7. 8 יַעֲשֶׂה is wanting in Sep.

Rem. 3. In the prophetic and higher style the *impf.* is often used of single actions where prose would express itself differently. There is also frequent interchange of *perf.* and *impf.*, e.g. Is. 5. 12; 9. 17; 10. 28; 13. 10; 14. 24; 18. 5; 19. 6, 7; 42. 25; 43. 17; 49. 13, 17; 51. 6; 60. 4, Hos. 7. 1; 12. 11, Ps. 26. 4, 5; 52. 9; 93. 3. In early writing these changes have meaning, but in later poetry, especially in the historical psalms and Job, the significance is not always apparent, and the changes look part of an unconscious traditional style. Some scholars, however, diminish the difficulty by the assumption that the *impf.* often stands for *vav impf.* See § 51, R. 5.

Rem. 4. The *impf.* is frequently used for *imper.*, even in the 2nd pers. Deu. 7. 5; 13. 5, Am. 7. 12, Hab. 3. 2, Ps. 17. 8; 64. 2; 71. 2, 20, 21; 140. 2.

THE CONVERSIVE TENSES. PERF. AND IMPF. WITH
STRONG VAV

§ 46. The conversive tenses seem the result of two things: first, the feeling of the *connexion* of two actions, and that the second belongs to the sphere of the first, a connexion expressed by *vav*; and, second, that effort of the lively imagination already noticed under the simple tense-forms (§ 41 *b*, § 45, R. 2, 3), by which an impf. is interjected among perfs., and conversely, a perf. among impfs. These lively transportations of the imagination, which appear only occasionally in the case of the simple tenses, have in this instance given rise to two distinct fixed tense-expressions, the *vav conv. impf.* and the *vav conv. perf.* In usage the former has become the historical or narrative tense, and the latter the usual expression for the fut. or freq. when connected with preceding context by *and*. The actual *genesis* of these two tense-forms belongs, however, to a period lying behind the present state of the language. They are now virtually *simple* forms, having the meaning of the preceding tenses, impf. or perf., and it is doubtful if it is legitimate to analyse them, and treat *vav impf.* for ex. as *and* with an impf. in any of the senses which it might have if standing alone.—It is the shortened forms of impf. that are usually employed with *vav*, when these exist; but this is by no means universal.

IMPERFECT WITH STRONG VAV. VAV CONV. IMPF.

§ 47. *Vav conv. impf.* follows a simple perf. in any of the senses of the perf. In usage, however, it has become a tense-form in these meanings of the perf. in narrative style, though no perf. immediately precedes. If the connexion of *vav* and impf. be broken through anything such as a neg. or other word coming between, the discourse returns to the

simple *perf.* Gen. 1. 5 וַיִּקְרָא לְאָדָם... וַיִּלְחֹשֶׁד קַיִן Gen. 4. 4, 5 וַיִּשַׁע י' אֶל-הָבֶל וְאֶל-קַיִן לֹא שָׁעָה and Je. had respect to Abel, but to Cain he had not respect.

As to the kind of connexion between the preceding and *vav impf.* the latter may express either what is strictly consequential, or what is merely successive in time, or what is only successive in the mind of the speaker. In the last case the event or fact expressed by *vav impf.* may really be identical with the preceding event, and a repetition of it, or synchronous with it, or even anterior to it; the speaker expresses them in the order in which they occur to him, so that the *and* is merely connective, though the form retains its conversive meaning. Gen. 40. 23 וַיִּשְׁכַּחְהוּ יוֹסֵף... לֹא זָכַר he remembered not Joseph, and forgot him; Jud. 16. 10 וַתִּדְבֹר אֵלַי כְּנֹבִים thou hast cheated me, and told me lies. With *vav perf.*, Jud. 14. 12 אִם הִגֵּד תִּגִּידוּ לִי אם הִגֵּד תִּגִּידוּ לִי if ye will tell it me, and find it out. After עֲשֵׂה to do, *vav impf.* is often merely explanatory, 1 K. 18. 13. וַאֲחֵבָא את אשר עָשִׂיתִי וְאֲחֵבָא what I did and hid, &c. Gen. 31. 26, Ex. 1. 18; 19. 4, Jud. 9. 16, 1 K. 2. 5, 2 Chr. 2. 2, cf. Neh. 13. 17. 2 S. 14. 5 I am a widow וַיָּמָת אִישִׁי and my husband is dead. Jud. 2. 21 וַיָּמָת יְהוֹשֻׁעַ אשר עָזַב יְהוֹשֻׁעַ which Joshua left and died. So *vav impf.* often merely sums up the result of a preceding narrative, Jud. 3. 30 וַתִּכְנַע מוֹאָב so Moab was subdued; 8. 28.

§ 48. (a) *Vav impf.* continues a *perf.* in sense of Eng. past; and it is usual in this sense in narrative, although no *perf.* actually precedes. Gen. 3. 13 הִנָּחֵשׁ הַשִּׁיטָאנִי וְאָכַל the serpent deceived me, and I ate. 4. 1; 7. 19, 1 S. 15. 24. With neg., Gen. 4. 5 unto Cain לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד he had not respect, and C. was very angry. Gen. 8. 9, Jer. 20. 17, Job 3. 10; 32. 3 did not find an answer and condemn (so as to condemn). With interrog., Gen. 12. 19.—When

vav is separated from verb, Gen. 31. 33 וַיָּבֹא . . . וְלֹא מָצָא 41. 21, Jud. 6. 10.

(b) It continues perf. in sense of Eng. perf. with *have*. Gen. 3. 17 כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל *hast hearkened and eaten*. 16. 5 וְאֶקַּל *and I am despised*; 32. 31. With interr., Deu. 4. 33 וַיְהִי א' קוֹל א' הַשָּׁמַע עִם קוֹל א' וַיְהִי *has a people heard the voice of God and lived?* With neg. 1 S. 15. 19 וְלָמָּה וְלָמָּה לֹא שָׁמַעְתָּ בְּקוֹל י' וַתַּעַט *why hast thou not obeyed, but hast flown upon the spoil?* 1 S. 19. 17, Job 9. 4.—Jos. 4. 9 he set up 12 stones וַיַּהֲרִי שָׁם *and they are there to this day*. Is. 50. 7, Jer. 8. 6. Gen. 32. 5, 1 S. 19. 5.

(c) In the sense of plup. Gen. 39. 13 כִּי עָזַב בְּגָדוֹ וַיֵּנָס *had left his garment and fled*; 31. 34 וַיִּרְחַל לְקַחְתָּהּ . . . וַתִּשָּׂמֶם *now R. had taken the Teraphim, and put them in the camel's saddle, and sitten down upon them*. Gen. 27. 1; 26. 18, Ex. 15. 19, Nu. 21. 26, Jos. 10. 1, Jud. 4. 11, 1 S. 30. 1, 2, 2 S. 18. 18, 1 K. 2. 41. Is. 39. 1 כִּי חָלָה וַיִּחַיֶּק *heard that he had been sick, and was better*.

(d) After hypothetical or conditional perf. 1 S. 25. 34 לוֹלִי מִהֲרַת וַתָּבֹא *(so rd.) unless thou hadst made haste and come*; Ex. 20. 25 כִּי חִרְבָּה הִנֵּפְתָּ עָלֶיהָ וַתַּחֲלִלָהּ *hast thou lifted up thy iron upon it, thou hast polluted it*. Pr. 11. 2 בָּא זְדוֹן וַיָּבֹא קָלוֹן *has pride come, shame has come (when pride comes then, &c.)*, cf. 18. 3.—Nu. 5. 27, Ps. 139. 11, Pr. 18. 22, Job 9. 16; 23. 13. In Opt. Sent. Jos. 7. 7, Is. 48. 18.

Rem. 1. The contrast in such passages as Gen. 32. 31 רָאִיתִי א' וַתִּנָּצַל נַפְשִׁי I have seen God *and (yet) my life is preserved* hardly lies in the *vav*, but is suggested by the two events. 2 S. 3. 8. Neither is it probable that the *vav* expresses an *inference*; Job 2. 3 וַתִּסִּיתֵנִי is not, *and so (so that) thou settest me on*. The ref. is rather to Satan's insinuation, ch. 1. 9 seq.

Rem. 2. It is questionable whether *vav impf.* has the

sense of plup. except in continuance of a perf. of that meaning. When *and* introduces something *anterior* to the general narrative, it is usually disconnected with the verb, which is then preceded by its subj. (§ 39 c). There are a few peculiar cases, Ex. 32. 29, 1 S. 14. 24, 1 K. 13. 12, Is. 39. 1, Jer. 39. 11, Zech. 7. 2, Neh. 2. 9. There is nothing to show that Ex. 32. 29 is anterior, it seems parallel to v. 26, 27. In 1 S. 14. 24 Sep. has a different text in which וַיֵּאָל stands quite regularly. In 1 K. 13. 12 the sense requires hiph. וַיִּרְאוּ *and they showed*. Possibly Is. 39. 1 should rd. as 2 K. 20. 12 כִּי שָׁמַע, though the mere fact of a different reading is not conclusive. See Driver's exhaustive note p. 84.

§ 49 (a) Vav impf. continues a perf. of experience, expressing a common truth. Is. 40. 24 נִשֵּׁף בָּהֶם וַיִּכָּשׁוּ he blows upon them, *and they wither*; Job 7. 9 כָּלָה עָנָן וַיִּלָּךְ the cloud wastes away *and vanishes*. Nah. 3. 16, Job 14. 2; 24. 2, 11. So in continuance of a ptcp. with this meaning. Am. 5. 8 הַקּוֹרֵא לַיָּם וַיִּשְׁפֹּכֵם who calleth the waters of the sea, *and poureth them*; 9. 5.—Gen. 49. 17, 1 S. 2. 6, Jer. 10. 13, Am. 6. 3, Mic. 7. 3, Nah. 1. 4, Ps. 34. 8, cf. v. 21, Job 12. 18, 22–25, Pr. 21. 22.

(b) In continuance of prophetic perf. Is. 9. 5 בֶּן נִתַּן לָנוּ וַיִּקְרָא a son has been given us, *and the government is laid* upon his shoulder, *and they have called*. Ps. 22. 30 אָכְלוּ וַיִּשְׁתַּחֲווּ all the fat of the earth *have eaten and worshipped*. In such cases the fut. is almost necessary in Engl. owing to our different way of thinking. Is. 5. 25; 24. 18; 48. 20, 21, Mic. 2. 13, Jer. 8. 16, Ps. 20. 9. After perf. of confidence, Ps. 109. 28. With no preceding perf., but stating the issue of actions just described, Is. 2. 9 וַיִּשַׁח אָדָם וַיִּשְׁפֹּל-אִישׁ therefore men *are brought down, and man humbled* (punishment, not practice as A.V.), cf. 5. 15; 44. 12, 13. Job 5. 15, 16; 36. 7. Or confident expectation, Ps. 64. 8–10 וַיִּרֶם *hath shot at them, &c.* 94. 22, 23; 37. 40.

§ 50. (a) Vav impf. continues any verbal form as inf. or ptcip. which is used in a sense equivalent to a perf., and even a simple impf. having reference to past time. Gen. 39. 18 **וַאֲקָרָא** **בְּהִרְיִי קוֹלִי** when I lifted up my voice *and cried*; 35. 3 **לֹאֵל הָעֲנָה אֹתִי וַיְהִי עִמָּדִי** who answered me, *and was with me*. See exx. § 96, and R. 2, and § 100 *e*. Gen. 27. 33; 28. 6, 1 K. 18. 18, Ps. 50. 16 (past is reviewed).—Ps. 3. 5 **וַיַּעֲנֵנִי** **אֶקְרָא אֵלַי** I cried aloud unto Je., *and he heard me*. Ps. 52. 9; 95. 10, 1 S. 2. 29, 1 K. 20, 33, Deu. 2. 12, Jer. 52. 7, Hos. 11. 4, cf. Gen. 37. 18.

(b) Vav impf. may naturally follow anything which forms a starting-point for a development, though not a verb, such as a statement of time, a *casus pendens*, or the like. Gen. 22. 4 **בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אֶת־עֵינָיו** on the third day *he lifted up* his eyes; Is. 6. 1 **וַאֲרָאָה** **מוֹת הַמֶּלֶךְ** **בַּשָּׁנָה** 1 S. 4. 20; 21. 6, Hos. 11. 1, Ps. 138. 3. 1 K. 15. 13 **וְגַם אֶת־מִ** **אִמּוֹ וַיִּסְרָהּ מִגְּבִירָהּ** and also Maacha his mother *he removed* from being dowager, 12. 17. Hos. 13. 6 **וַיִּשְׂבְּעוּ** **כְּמִרְעִיתָם** *the more* their pasture, *the more they ate themselves full*. Gen. 22. 24, 2 K. 16. 14, Jer. 6. 19, Mic. 2. 13, Ex. 14. 20. After **וַהֲנָה** Nu. 22. 11. In 2 S. 11. 12 **וַיִּמְחָרֶת** begins *v*. 13. Similarly after a clause stating the ground or reason. 1 S. 15. 23 **וַיִּמְאַסְהָ מִמֶּלֶךְ** . . . **וַיִּמְאַסְתָּ** **יְעֵן מָאַסְתָּ** because thou hast rejected the word of Je. *he has rejected* thee from being king. 1 K. 10. 9, Is. 45. 4; 48. 5, Job 36. 9, Ps. 59. 16 (Hitz. **וַיִּלְיֵנוּ**), cf. 1 S. 2. 16. Pr. 25. 4 (inf. abs.).

And vav impf. regularly continues another vav impf., as Nu. 22. 21, 22 **וַיִּחַרְאֵף** **וַיִּלָּךְ** . . . **וַיַּחֲבֹשׁ בָּל'** **וַיִּקָּם** *and Balaam arose and saddled his ass, and went . . . and the anger of God was kindled*.

§ 51. In such sentences as *and in course of time Cain brought*, or, *and when they were in the field Cain rose up*, i.e. when the circumstances, temporal or adverbial, under which the action was performed are stated, the language

prefers to use co-ordinate clauses, prefixing *וַיְהִי* and *it was*. Gen. 4. 3 *וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן* and *it was* in course of time *that* (and) *Cain brought*; 4. 8 *וַיְהִי בְהִיוֹתָם בַּשָּׂדֶה* and *it was* when they were in the field *that C. rose up*. This construction is the usual one in prose narrative. See for variety of usage Gen. 12. 11, 14; 19. 34; 21. 22; 22. 20; 24. 52; 26. 8; 27. 1; 29. 13; 41. 8, Jud. 1. 14; 11. 4, 1 S. 10. 11; 11. 11 end, 2 S. 2. 23.

Rem. 1. Such a sentence as *and when they saw her they praised her* may be made in various ways. 1. . . . *וַיְהִי כִּרְאֹתָם וַיְהַלְלוּ*. 2. . . . *כִּרְאֹתָם וַיְהַלְלוּ*. 3. . . . *וַיְהַלְלוּ וַיִּרְאוּ*. The first is usual; the second with inf. back in the clause is classical, e.g. Gen. 32. 26; 34. 7 (35. 9); the third not unusual with *see, hear, and finish* *בָּלָה* (24. 19; 30. 1; 37. 21, Ex. 34. 33, 2 S. 11. 27), but also in other cases. Other forms are rarer, e.g. Gen. 27. 34 *וַיְהַלְלוּ כִּרְאֹתָם* without *and* (cf. 2 S. 15. 10); or mainly late, as *וַיְהַלְלוּ וְכִרְאֹתָם* or *הֵלְלוּ וְכִרְאֹתָם* with *and* at the beginning.

The secution to *וַיְהִי* is not always vav impf., though this is usual. These forms appear 1. *וַיְהִי . . . וַיָּבֵא ק'*. 2. *וַיְהִי . . . וַיְהַלְלוּ*. 3. *וַיְהִי . . . וַיְהַלְלוּ וַיִּרְאוּ*. 4. *וַיְהִי . . . וַיְהַלְלוּ וַיִּרְאוּ*. Exx. of 2, Gen. 40. 1, Ex. 16. 27, Deu. 9. 11, Jos. 10. 27, 1 S. 18. 30, 1 K. 11. 4; 14. 25; 15. 29; 17. 17. Of 3, Gen. 7. 10; 15. 12; 22. 1, Ex. 12. 29, 1 S. 18. 1, 2 S. 3. 6, 2 K. 2. 9. In 4 *הֵנָּה* is usually followed by ptc. or nominal sent.

Rem. 2. Ex. of vav impf. after stative verb, Is. 3. 16, *are haughty and walk*; Ps. 16. 9. The impf. after *אָז*, &c. referring to the past (§ 45) is also continued by vav impf. Jos. 8. 30, 31; 10. 12; 22. 1, 1 K. 3. 16; 11. 7 perf., 2 K. 12. 18. On the other hand, the secution of fut. perf. (§ 41 c) is usually vav perf. or simple impf., Jud. 9. 9, 1 S. 26. 9, Is. 4. 4; 55. 10, 11, Gen. 26. 10; 43. 9. So very often the proph. perf. (§ 41 b) and perf. of confidence is continued by vav perf., the ideal position not being maintained. Gen. 9. 13; 17. 20, Nu. 24. 17, Deu. 15. 6, 2 K. 5. 20, Is. 2. 11; 43. 14.

Rem. 3. In the brief language of poetry vav impf. some-

times expresses a dependence which is usually expressed by כִּי . Is. 51. 12, 13 $\text{מִי־אַתָּה וְהִירָאִי}$ who art thou *that thou fearest*? Ps. 144. 3 with 8. 5. Cf. Is. 49. 7.

Rem. 4. Vav impf. express the *ingress* or entrance upon realisation of the second action in connection with the first. But the second is confined to the sphere of the first, and has not independent duration, as an unconnected impf. might have. Thus וַיֹּאמֶר יְהוָה *he said, and it was*, is all bounded by one circle, so that *and it was* becomes in usage the expression of a finished fact, taking on the quality of the preceding perf. Hence vav impf. comes to stand independently in the sense of the perf. It may be interjected like the perf. amidst other forms (§ 41 *b*), Ps. 55. 18, 19, Hab. 1. 10, or stand unconnected with immediately preceding forms, Ps. 8. 6 *and thou didst let him want*, adding merely another fact; cf. 2 S. 19. 2, where *mourns* is a larger idea than “weeps” which it embraces (unless “mourns” were understood of successive fits of lamentation). The fact expressed by vav. impf. may be completed really or only ideally. Jer. 38. 9 *and he is dead* (must die) of hunger; Job 10. 8 *and thou hast swallowed me up*; 10. 22 *and it has shone* (its light is) as darkness. Cf. the instructive pass. Nu. 12. 12.

In such poetical passages as Job 4. 5; 6. 21; 14. 10, where vav impf. appears to follow a present, it is not the vav impf. but the preceding verbs that are peculiar. The vigorous poetical style expresses the completed acts *touch, see, die*, by the impf. (pres.), cf. 14. 10 *b*.—It is not always easy to perceive the significance of the changes in secution; cf. Am. 9. 5 with Ps. 104. 32, Hos. 8. 13, Mic. 6. 16, Ps. 42. 6 with *v*. 12, Job 7. 17, 18; 9. 20, Ps. 52. 9.

Rem. 5. The use of the impf., particularly in poetry, can hardly be accounted for by supposing that it expresses in every case some meaning distinctively belonging to the simple impf. This difficulty has induced some scholars to assume that the vav conv. forms may be broken up and still retain the conversive sense. Hitz. proceeds on these principles: 1. vav and the verb may be separated, so that $\text{קָטַלְוּ} \dots \text{!} = \text{וַיִּקְטְלוּ}$ vav perf.; and $\text{קָטַלְוּ} \dots \text{!}, \text{וַיִּקְטְלוּ} \dots \text{!} =$

וַיִּקְטֹּל, and so וַיִּקְטֹּל . . . וַיִּקְטֹּל = וַיִּקְטֹּל. Job. 5. 11; 28. 25, Is. 29. 16, Ps. 22. 22; 27. 10; 44. 10, Job 3. 25^b; 4. 11, Jer. 44. 22.¹ 2. The simple impf. forms without vav may be equivalent to the convers. forms where the latter might have stood, viz. at the *head* of the clause, so that וַיִּקְטֹּל, וַיִּקְטֹּל = וַיִּקְטֹּל and וַיִּקְטֹּל = וַיִּקְטֹּל, Ps. 8. 7; 18. 12; 44. 11; 81. 8; 138. 3; 139. 13, Hos. 6. 1. 3. The simple impf. forms (without vav in the clause) may be equivalent to the convers. forms in the middle of a clause, just because there the vav conv. forms could not stand, the vav necessarily falling away! Ps. 32. 5; 60. 12; 114. 3. Cf. Hitzig on Ps. 32. 5; 30. 9; 39. 4; 116. 3, Jer. 15. 6; 44. 22.

The exx. cited by Ew. indicate that he proceeds virtually on the same principles. 1. Ps. 69. 22 impf. disjoined from vav (in secution to vav impf.). 2. Ps. 78. 15 no vav but impf. at head of the clause where vav conv. impf. might have stood. So v. 26, 49, 50. 3. Ps. 81. 7 no vav in the clause and impf. (after perf.) not at the head. So Ps. 106. 18; 107. 6, 13. Driver admits of two cases: 1. Separation of vav by tmesis, but only with strictly *modified* form (וַיִּקְטֹּל &c.). And 2. strictly modified form at head of clause without vav. If the principle be admitted at all, however, it will be necessary to go further, because the strictly modified forms are so few, and even they are not always employed.

In regard to 1, 3 of Hitz. above, it is certain that the presence or absence of a preceding vav has no effect on the usage of impf. in the middle of a clause.

It is not unnatural that in rapid and vigorous speech the vav might drop off when the verb stands at the head of a clause, particularly among other vav impf. forms, as Ps. 78. 15, 26. Comp. Ps. 106. 17 with Nu. 16. 32; 26. 10; Hos. 6. 1, Pr. 7. 7. Cf. Ps. 18. 12, 14, 16, 38, 39, 44, with the same verses in 2 S. 22.

Rem. 6. In some cases vav impf. is pointed as simple vav, e.g. Is. 10. 13 וַאֲסִיר, וַאֲוִיר, 43. 28 וַאֲחַלֵּל, 48. 3; 51. 2;

¹ Hitz. extends the principle to prose, e.g. Deu. 2. 12, Jos. 15. 63, 2 S. 2. 28 (on Job 20. 19).

57. 17; 63. 3-5, Zech. 8. 10, Ps. 104. 32; 107. 26-29. In most of these cases the peculiarity belongs to the *first* pers. In some of them the vav has evidently conversive force, *e.g.* Is. 43. 28; 51. 2; in others, *e.g.* Is. 10. 13, it may be doubtful whether the impf. be not a graphic pres. or freq. There seems no doubt that according to the Massor. tradition the strong vav received in some instances a lighter pronunciation. On similar light vav with Juss. cf. § 65, R. 6.

Rem. 7. Strong vav is also used with Cohort. This form had no doubt originally a wider sense as an intensive. In some cases a certain force or liveliness may still appear in coh. with vav. conv., *e.g.* Gen. 41. 11 וַנִּחְלֶמָה *and why! we dreamed*, 32. 6, Ps. 3. 6; but often any additional emphasis is not to be detected, the form being partly rhythmical, 2 S. 22. 24, or probably, since coh. and juss. make up a single tense-form, partly used as the natural parallel to the juss. forms of vav impf. The use of strong vav with coh. is sporadic. It is rare in the prophets, and most common in the personal narratives in Ezr., Neh., and Dan.

PERFECT WITH STRONG VAV. VAV CONV. PERF.

§ 52. *Vav perf.* follows a simple impf. in any of its uses, and has the same use. It has, however, in practice become a tense-form, used in the sense of impf., particularly as fut. and freq., although no impf. precedes. When a neg. or other word must come between the *vav* and perf., the discourse returns to the simple impf. Is. 11. 6 וְגַר זֶאֵב עִם-כֶּבֶשׂ וְנֹמֵר עִם-גִּדִּי יִרְבֹּץ *and the wolf shall dwell with the lamb, and the leopard shall lie down with the kid*; Hos. 2. 9 וּבִקְשָׁתָם וְלֹא תִמְצָא *and she shall seek them, and shall not find them*. Gen. 12. 12, 1 S. 1. 11.

§ 53. (a) *Vav perf.* continues impf. in the sense of fut., and its use in this sense is general, although no impf. immediately precedes. 1 K. 22. 22 אֵצֶא וְהָיִיתִי רוּחַ שָׁקֶר *I will go out and be a lying spirit*; Jud. 6. 16 אֶהְיֶה עִמָּךְ

וְהָיִיתִי *I will be with thee, and thou shalt smite* Midian. With interrog. Ex. 2. 7 וְקָרָאתִי וְהָאֵלֶיךָ shall I go *and call*? Jud. 15. 18, Ru. 1. 11, 1 S. 23. 2. With neg. Jer. 22. 10 לֹא יָשׁוּב עוֹד וְרָאָה he shall no more return, *and see* his native land. Gen. 18. 18; 24. 7, 38, 40; 40. 13, 19; 46. 33; 50. 25.

(b) It continues the impf. when it is contingent or dependent on something foregoing, and in general in the senses mentioned § 43 *b*. *E.g.* of volition, 1 S. 17. 32 עֲבֹדָה יֵלֶךְ thy servant *will go and fight*. Of command, Ex. 20. 24 מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה לִּי וְזָבַחְתָּ an altar of earth *shalt thou make me, and sacrifice* upon it; *v.* 9.—Gen. 37. 26 כִּי נָהַרְג את־אֶחָיו וְכִסִּינוּ את־דָּמוֹ *that we should kill our brother, and cover* his blood? 1 S. 29. 8.—Gen. 27. 12 וְיִמְשְׁנִי וְהִיִּיתִי כְמִתְעַתֶּעַ אִילִי perhaps he *may feel me, and I shall be* as one that mocks him. 2 K. 19. 4, Nu. 22. 11, 2 S. 16. 12.—2 K. 14. 10 וְלָמָּה תִתְגַּדֵּר בְּרַעְיָה *why shouldst thou provoke* misfortune *and fall*? Jer. 40. 15.—Gen. 39. 9 וְהָעֲשָׂה אֵיךְ אֲעֲשֶׂה... *how should I do* this great evil *and sin*! 2 S. 12. 18 *how shall we tell* him, *and he will take on* (how if... he will, &c.).—Jud. 1. 12 אֲשֶׁר יִכֶּה קָם וְלָכְדָה... *whoever smites* Kirjath Sepher, *and takes it, I will give, &c.* Gen. 44. 9. After עַד אשר Gen. 29. 8, Jud. 16. 2, 1 S. 1. 22, 2 S. 10. 5, Hos. 5. 15. After בְּטָרֵם Ex. 1. 19, 1 S. 2. 15 in a *freq.* sense. See Cond. Sent.

(c) It continues an impf. following telic particles. Gen. 32. 12 וְהָכֵנִי פֶּן־יָבֹא *lest he come and smite me*. Is. 28. 13 לִמְעַן יִלְכּוּ וְקָשְׁלוּ וְנִשְׁבְּרוּ *that they may go, and fall and be broken, &c.* With וְלֹא *that not* Deu. 19. 10; 23. 15.—Gen. 3. 22; 19. 19, Ex. 1. 10, Deu. 4. 16, 19; 6. 15, 1 S. 9. 5, Is. 6. 10, Hos. 2. 5, Am. 5. 6.—Gen. 12. 13, Nu. 15. 40, Deu. 4. 1; 6. 18.

Rem. 1. It is rarer that *impf.* with simple *vav* is used instead of *vav perf.* after the particles in *b, c*, as Ps. 2. 12 פָּרִיאֲנָה וְתֹאבְדוּ lest he be angry and ye perish. In most of the cases the verbs are parallel (just as in very many other cases they are *asyndetous*), e.g. Is. 40. 27 (לָמֹה); Ex. 23. 12, Is. 41. 20 (לְמַעַן). And אולי perhaps has often almost the force of a wish, and *vav* with *impf.* expresses purpose. Jer. 20. 10 (*cohor.*), Nu. 22. 6, 1 K. 18. 5.

§ 54. *Vav perf.* continues an *impf.* expressing what is customary or general (*freq. impf.*) in *pres.* or *past.* (a) Ex. 1. 19 בָּשָׂרָם תָּבוֹא הַמִּיֻּלֶּדֶת וְיִלְדוּ before the midwife comes they are delivered; Hos. 7. 7 כָּלֶם יִחַמוּ בַתִּנּוֹר they all get heated like an oven, and devour their judges; Is. 36. 6 אִישׁ יִסְמְךָ וְאִשׁ עָלָיו וְכָא בְכַפּוֹ on which one leans, and it goes into his hand; Am. 5. 19 בְּאִשֶּׁר יָנוּס as a man flees from a lion, and a bear meets him. Ex. 18. 16, Deu. 5. 21; 11. 10, Is. 29. 8, 11, 12, Jer. 17. 5–8; 20. 9, Ez. 29. 7, Mic. 2. 1, 2, Pr. 4. 16; 16. 29; 18. 10, 17.

(b) Very commonly in the *past.* Gen. 2. 6 וַיֵּאָר יַעֲלֶה a mist used to go up, and water; 2. 10 וּמָשָׁם וַיִּפָּרד׳ from there it separated itself, and became four heads; 1 S. 2. 19, 20, and a little robe אָמוֹ תַעֲשֶׂה־לּוֹ his mother used to make for him, and bring it up to him every year. Gen. 6. 4; 29. 2, 3; 31. 8; 38. 9, Ex. 17. 11, Nu. 21. 8, 9, 1 K. 18. 10. This use of *vav perf.* is very common in graphic descriptions of past events that were customary or habitual, and in giving the details of a scene. Gen. 29. 2, 3 (watering of the flocks), Ex. 33. 7–11 (procedure with the Tabernacle), Jud. 2. 18, 19 (what happened when a Judge was raised up), Jud. 6. 2–6 (details of a Midianite raid), 1 S. 1. 4–7 (Elkanah's case with his two wives), 1 S. 2. 13–16 (practice of the priests), 1 S. 17. 34–36 (David's

experiences with wild beasts), Am. 4. 7, 8 (a drought), 1 K. 5. 6-8 (Solomon's menage).

Rem. 1. (1) The story is generally introduced by *וְהָיָה* and it used to be, followed by *אָם* or *כִּי* with perf. (simple perf. Nu. 11. 8), sometimes without *וְהָיָה* (Jud. 2. 18); or by freq. impf. Ex. 33. 7. (2) Details are often introduced or a new start made in the narrative by *וְהָיָה*. (3) When vav is disjoined from the verb the simple freq. impf. is employed. (4) The writer does not always consistently continue vav perf. or freq. impf., but falls into simple narrative with vav impf., &c., 1 S. 2. 16, Jud. 6. 4; 12. 5, 6. The passage 1 S. 17. 34 seq. is freq., *וַיִּקָּם* having the force of a vigorous supposition (when he rose up).

The use of vav perf. as freq. is exceedingly free; it may occur in any connexion, introducing an additional trait or an entirely new fact. *Is. 6. 3 וַיִּקְרָא זֶה אֶל־זֶה and one cried (continuously) to the other*; 2 S. 12. 16 *וַיָּבֵא וְלֵן וַיִּשְׁכַּב and he went in and lay all night (the child died on 7th day)*. 1 S. 7. 16 *וַיֵּלֶךְ and he used to go yearly (following a historical narrative)*; 1 K. 9. 25 *וַיַּעֲלֶה ש' and Sol. offered thrice a year (a new point)*. 1 S. 16. 23; 27. 9, 1 K. 4. 7, 2 K. 3. 4, cf. Gen. 37. 3.

§ 55. Vav perf. continues verbal forms belonging to the sphere of impf., or equivalent to it in meaning, as (a) imper., coh., juss.; (b) infin.; (c) ptcp.

(a) 1 S. 8. 22 *שָׁמַע בְּקוֹלָם וַיִּמְלִכֵם listen to their voice, and appoint a king*; 1 K. 2. 31 *פָּגַע־בּוֹ וַיִּקְבְּרֵהוּ fall upon him, and bury him*. Gen. 6. 14; 19. 2; 45. 19, Ex. 18. 19-22, 1 S. 12. 24; 15. 3, 18, 2 S. 19. 34, 1 K. 2. 36; 17. 13, Jer. 25. 15. So after inf. abs. as general imper. (§ 88 b), *Deu. 1. 16; 31. 26, Jer. 32. 14. Cohort., Gen. 31. 44 נִבְרָתָה בְּרִית let us make a cov. and it shall be a witness*; Ru. 2. 7. After juss., Ex. 5. 7 *הֵם יֵלְכוּ וַיִּקְשְׁשׁוּ תִבֶן let them go themselves, and gather straw*. 1 K. 1. 2; 22. 13. Gen. 1. 14; 28. 3.

(b) Infin.—In ref. to fut., 2 K. 18. 32 *עֲרִבְאִי וְלִקְחָתִי*

till I come *and take* you; Jud. 8. 7 **בַּיּוֹם אֶתְּזַבַּח בְּיָדִי** when Je. gives Zebah into my hand *I will thrash*, &c. Gen. 27. 45, Ex. 1. 16; 7. 5, Jud. 6. 18, 1 S. 10. 2, 8, 1 K. 2. 42, 2 K. 10. 2, 3. So inf. abs. for finite verb, Is. 5. 5; 31. 5. After inf. in *freq.* sense, Am. 1. 11 **עַל־רַדְפּוֹ אָחִיו וְשָׁחַת** *and stifled his compassions*; Jer. 7. 9, 10 **הַגָּלֵב רָצַח** *do ye steal, murder, commit adultery . . . and then come and stand before me!* 23. 14.

(c) Ptcp.—In ref. to fut., Ex. 7. 17 . . . **הִנֵּה אֲנִי מִכָּה** behold *I will smite* the waters, *and they shall be turned* into blood. So v. 27, 28; 8. 17; 17. 6, Deu. 4. 22, Jos. 1. 13, 1 S. 14. 8, 1 K. 2. 2; 13. 2, 3; 20. 36, Jer. 21. 9; 25. 9. In a contingent or *freq.* sense, Ex. 21. 12 **מִכָּה אִישׁ** any one who smites a man *so that he dies*; 2 S. 14. 10 **הַמְדַּבֵּר אֵלַי וְהִבֵּאתוֹ אֵלַי** whoever speaks to thee *bring him to me* (it is scarcely necessary to read **וְהִבֵּאתוֹ**, cf. Jer. 2. 27, Song 5. 9, Jos. 2. 17, 20). 1 S. 2. 13, 14 **כָּל־אִישׁ זֶבַח זֶבַח** whenever any one sacrificed the priest's man *would come . . . v. 14.* Nu. 21. 8, 2 S. 17. 17, Mic. 3. 5.

§ 56. Vav perf. may follow anything which supplies the ground or condition of a new development. Hence it forms the apodosis to temporal, causal, and conditional sentences or their equivalents, *casus pendens*, &c. Gen. 3. 5 **בְּיוֹם** *on the day ye eat your eyes shall be opened.* Obad. 8. Hos. 1. 4 **עוֹד קָצַט וּפָקַדְתִּי** yet a little, *and I will visit*; and often with **עוֹד**, Ex. 17. 4, Is. 10. 25; 21. 16; 29. 17, cf. 16. 14; 18. 5, 1 S. 2. 31, 1 K. 13. 31.—Is. 6. 7 **זֶה נִגַּע עָלַי וְעוֹנֶה עָלַי וְשָׁחַתְתִּי וְסָלַחְתָּ** this has touched thy lips, *and thine iniquity shall depart.* Ps. 25. 11 **לְמַעַן שְׁמִיחָה** for thy name's sake *pardon.* Is. 3. 16, 17; 37. 29, Nu. 14. 24, Jud. 11. 8, 1 K. 20. 28, 2 K. 19. 28.—*Casus pendens*, Is. 9. 4 **כָּל־סָאוֹן סָאֵן . . . וְהִיטָהּ** for every boot of him that trampeth in the fray . . . *shall be* for burning; 10. 26

וּמָטָהוּ עַל-הַיָּם וְנִשְׂאוֹ and his rod upon the sea, *he shall lift it up*. Nu. 14. 31, 1 S. 25, 27, 2 S. 14. 10. After הִנֵּה. Nu. 14. 40 הִנֵּנוּ וְעָלִינוּ; Jer. 23. 39 הִנְנִי וְנִשִּׁיתִי (so *rd.* = וְנִשְׂאִיתִי). Ez. 34. 11. Cf. Gen. 47. 23. In all the above uses of vav the apod. has a certain emphasis.

And, of course, vav perf. continues another vav perf. Gen. 3. 22 וְחַי . . . וְאָכַל . . . וְלָקַח . . . וְיִשְׁלַח. Deu. 11. 18–20.

§ 57. When there is an adverbial clause the phrase וְהָיָה *and it shall be*, or, *was* (freq.), is often prefixed, particularly when the actions are *fut.* or *frequentative*. Ex. 22. 26 וְהָיָה וְשָׁמַעְתִּי *and when he shall cry* unto me, *I will hear*; Nu. 21. 9 וְחַי . . . וְהָיָה אִם-נִשְׁךְ אֶת-אִישׁ וְהָבִיט . . . וְחַי *and it was if a serpent had bitten a man, he looked . . . and lived*; Jud. 6. 3 וְהָיָה אִם-זָרַע יִשְׂרָאֵל וְעָלָה מִדְּבָר *and it was when Israel had sown, Midian used to come up*. Gen. 24. 14; 27. 40, 44. 31, Ex. 1. 10; 4. 8, 9; 17. 11; Deu. 17. 18, Jud. 4. 20, 1 S. 3. 9; 16. 16, 1 K. 1. 21; 11. 38.—Gen. 30. 41; 38. 9, Jud. 19. 30, 1 S. 16. 23, 2 S. 14. 26; 15. 5. If *and* be disjoined from verb the impf. must be used, Gen. 12. 12; 30. 42. But frequently impf. without *and* is employed, Gen. 4. 14, Ex. 33. 7–9, 1 S. 2. 36; 17. 25, 2 S. 15. 35, 1 K. 2. 37; 19. 17, 2 K. 4. 10, Is. 2. 2; 10. 27; 14. 3, 4.

Rem. 1. In § 56 the time designations are sometimes very terse; Ex. 16. 6 עָרַב וַיִּרְעָמָם *at evening, then ye shall know*. Cf. Nu. 16. 5 בֹּקֶר וַיִּרְעַם *in the morning he will show*. Jud. 16. 2. Pr. 24. 27 אַחֵר וּבְנִית *afterwards, then build thy house*, 1 K. 13. 31. The causal connection also may be very slightly expressed. Gen. 20. 11 there is no fear of God here וְהָרַגְנִי *and they will kill me*. Ru. 3. 9 I am Ruth וּפְרַשְׁתָּ *therefore spread thy skirt*. 2 K. 9. 26 I saw the blood of Naboth yesterday וְשָׁלַמְתִּי *and I will requite thee*. Is. 5. 8 till there be no place וְהוֹשַׁבְתֶּם *and ye be let dwell alone*. 2 S. 7. 9, 14; 14. 7, Gen. 26. 10, 22, Deu. 6. 5, Jud. 1. 15, Pr. 6. 11; 24. 33, 34. Am. 5. 26, 27, *and (therefore) ye shall*

take up (the unexpressed ground is the exaggerated cultus in contrast to *v.* 25).

Vav perf., however, has acquired the force of a representative of the impf., and may occur in a fut. or freq. sense in any connection. Josh. 22. 28, Is. 2. 2, Jud. 13. 3, 1 S. 15. 28, 1 K. 2. 44. Ex. 6. 6, 2 S. 16. 13. Peculiar Am. 7. 4 וְאָכְלָהּ and it *would* (or *will*, is in act to—the imminent act made pres.) *devour*. The act was not begun.

Rem. 2. The two most common forms of § 57 are Hos. 1. 5 וְהָיָה בַיּוֹם הַהוּא וְשָׁבַרְתִּי I *will break*; and Hos. 2. 23 וְהָיָה בַיּוֹם הַהוּא אֶעֱנֶה I *will answer*, cf. *v.* 18. The latter common in Is. (see exx. at end of § 57). Am. 8. 9, Zeph. 1. 8, with 12.

Rem. 3. In later style וְהָיָה sometimes agrees with *subj.*, Nu. 5. 27, Jer. 42. 16; cf. *v.* 17, instead of being used impersonally.

PERF. AND IMPF. WITH SIMPLE VAV (COPULATIVE)

§ 58. In the more ancient and classical language *vav* with perf. is almost invariably conversive. In the declining stages of the speech the *vav* of the form וְקָטַל is often simply copulative, *and he killed*; while in post-biblical language the *vav* convers. disappears. In the classical language, however, *vav* with perf. occasionally expresses an action not consequential or successive to what precedes, but co-ordinate with it.

(a) When the second verb merely repeats the idea of the first, being synonymous, or in some way parallel with it. 1 S. 12. 2 וְאֲנִי זָקֵנָה וְשִׁבְתִּי I am old *and* grey; Is. 1. 2 בָּנִים גִּדְּלֵתִי וְרוֹמַמְתִּי I have nourished *and* brought up children. Gen. 31. 7 he has cozened me, *and* changed (changing) my hire. Deu. 2. 30, Nu. 23. 19, 1 K. 8. 47, 2 K. 19. 22, Is. 29. 20; 63. 10, Ps. 20. 9; 27. 2; 38. 9, Job 1. 5, Lam. 2. 22, 1 Chr. 23. 1. This differs little from the asyndetous construction. Jos. 13. 1, Lam. 2. 16, Jud. 5. 27.

(b) When the second verb expresses a contrast. 1 K. 3. 11 **לֹא שָׁאַלְתָּ יָמִים . . . וְשָׁאַלְתָּ** thou hast not asked long life . . . *but hast asked*, &c. Jer. 4. 10, thou saidst, Ye shall have peace **וְנִגְעָה הָרֶב עַד־הַנֶּפֶשׁ** *whereas the sword reaches* to the life. 1 S. 10. 2 he has lost thought of the asses **וְדָאג לָכֶם** *and is concerned* about you. 2 K. 8. 10, Pr. 9. 12. And, in general, when an action is thrown out of the stream of narrative, and invested with distinct importance and independence. Gen. 21. 25 **וְהוֹכָה אֵב'** and Abr. *chid* with Abimelek. Gen. 34. 5 *held his peace*, so 2 K. 18. 36. 1 K. 21. 12 (the *two* points in Jezebel's letter are carried out). 2 K. 18. 4, where, perhaps, each of the acts is emphasised. Is. 1. 8 *and is left*, 22. 14; 28. 26.

(c) But there are many cases where *vav* with perf. appears in simple narrative, and is merely copulative. 1 K. 12. 32; 13. 3; 14. 27; 2 K. 14. 7, 10; 21. 4; 23. 4, and often. The usage becomes more common as the language declines, and comes under the influence of Aramaic. Even in early style the form **וְהָיָה** *and it was* is not quite rare. Am. 7. 2, 1 S. 1. 12; 10. 9; 17. 48; 25. 20, 2 S. 6. 16. In Gen. 38. 5 *rd.* **וְהָיָה** with Sep.

Rem. 1. The perf. with *vav* seems occasionally to resume and restate briefly an event previously described in detail; Jud. 7. 13 **וַנִּפֹּל**, 1 K. 20. 21, Gen. 15. 6? The two cases of **וְנִגְעָה** Jud. 3. 23, 2 S. 13. 18 are curious. In 2 S. v. 18 states how the *two* injunctions of v. 17 were literally carried out. In 1 K. 11. 10 **וַיֵּצֵא** has almost plup. sense. In 1 K. 6. 32, 35 **וַיִּקְלַע** is freq., distributing the act over several objects; § 54 b. In 2 S. 16. 5 the consn. is unusual, two nominal clauses might have been expected. In some cases the text is faulty, as Is. 38. 15 **וַאֲמַר**.

§ 59. The impf. with simple *vav* (copulative) is common in all periods of the language, especially in animated speech. The use of the simple impf., and especially its repetition,

gives the various actions more independence and force than if the ordinary secution with *vav perf.* had been adopted. Gen. 49. 7 וְאֶפְיָצֵם . . . וְאֶחָלֵקֵם *I will divide them . . . and I will scatter them*; Hos. 5. 14 אֶטְרֶף וְאֶלֶד. Sometimes with force of contrast, Hos. 6. 1 טָרַף וְיִרְפְּאֵנוּ *he has torn, but he will heal us*. 8. 13; 13. 8, Is. 5. 29. The asyndetous consn. is only slightly more vivid. Ex. 15. 9, Hos. 5. 15; 6. 3; 9. 9; 10. 2 (common in Hos.). In later style impf. with simple *vav* is used where earlier style would have used *vav perf.*, Ps. 91. 14; and in conditional sentences, Is. 40. 30.

THE MOODS. IMPERATIVE, JUSSIVE, AND COHORTATIVE.

§ 60. The imper. is used, as in other languages, to express a *command*, *advice* (often *ironical*, 1 K. 2. 22, Am. 4. 4), *permission*, or *request*. Besides the ordinary form one strengthened by ה may be used, to which or to the ordinary form the precative particle נָא is often added; Gen. 27. 26 הַגִּידִי נָא לִי וְשָׁקֶהְנִי *come here and kiss me!* 24. 23 הַגִּידִי נָא לִי *tell me!* Ex. 20. 12, 2 S. 18. 23, Nu. 23. 7.

The imper. is only used in 2nd pers.; for other persons the impf. (juss., coh.) must be employed; Gen. 18. 4 יִקַּח־נָא מִיָּמַי *let some water be brought*. Even for the 2nd pers. the impf. is often used, § 45, R. 4. Gen. 44. 33, 1 K. 1. 2.

The imper. cannot be used with negative particles. The impf. must be used, whether with לֹא, expressing a *command*, or with אַל, expressing oftener *dissuasion*, *deprecation*. In the latter case the juss. is very common. Gen. 45. 9 רְדֵה אֵלַי *come down to me, delay not*; Deu. 9. 7 זָכֵר אֶל־תְּשַׁכַּח *remember, forget not*. Gen. 18. 3; 26. 2; 37. 22, Deu. 31. 6, 2 K. 18. 26-32, Is. 6. 9, Jer. 4. 3, 4. Ex. 20. 3 seq.

Rem. 1. While the lengthened imper. originally expressed some subjective emphasis on the part of the speaker,

it is often difficult to see any difference between the forms in usage, comp. Jud. 9. 8 with v. 14, 1 S. 9. 23. The extended form seems more courteous than the abrupt shorter form, but euphony always exerts an influence. In some cases the longer form has become fixed, as הִשָּׁשׁ *hasten*, עִירָה *awake*, הִנִּישָׁה *bring near*, הִשָּׁבַעָה *swear*, הִקְשִׁיבָה *listen* (exc. Job 33. 31), and others.

Rem. 2. The imper. is sometimes interjected in descriptions of the fut., the speaker himself taking part in the events described, and directly addressing the subject of them. This imper. is equivalent to a strong subjective expression of fut., e.g. Is. 54. 14 *הִתְחַקִּי* *be far = thou shalt be far*, Ps. 110. 2, Job 5. 22, 1 S. 10. 7, Is. 37. 30; 65. 18.

Rem. 3. In higher style the plur. imper. is used when no definite subj. is addressed; Is. 13. 2 *יִשְׁאֲרִים* *lift up a signal!* = let a signal be lifted up! 14. 21, and often.

Rem. 4. A number of imper. may follow one another, particularly in animated speech. Gen. 27. 19, Jer. 5. 1. Various forms appear. 1. *לֵךְ אָמַר* *go, say*, Deu. 5. 27, 2 S. 7. 3, 1 K. 18. 8, 19, 41, 44; 19. 5, Hos. 1. 2. 2. *לֵךְ וְאָמַר* *go and say*, 1 K. 22. 22, &c. 3. *לֵךְ וְאָמַרְתָּ*, Deu. 12. 28, Jud. 4. 6, 2 S. 7. 5, 1 K. 19. 11, Is. 6. 9. 4. *הֵלֹךְ וְאָמַרְתָּ*, Jer. 2. 1; 3. 12, and often in Jer., 2 S. 24. 12, 2 K. 5. 10.

Not uncommon formulas are, 1 K. 20. 7 *וְרָאוּ וְרָאוּ*, v. 22 sing., Jer. 2. 19. Different order, Jer. 5, 1 *וְרָאוּ וְרָאוּ*, cf. both forms, 1 S. 23. 22, 23.

§ 61. Jussive and Cohortative.¹—Besides the ordinary impf. there are two modified forms of it, the so-called Cohortative and the Jussive. The former, used in the *first* person, expresses the *desire, will, or intention* of the speaker when he himself is subj. of the action; the juss., used in second and third pers., expresses the speaker's *desire, will, or command* when others are the subj. of the action. The

¹ The impf. &c. of an Ar. verb. in 3rd pers. is as follows:—

	<i>Impf.</i>	<i>Subj.</i>	<i>Juss.</i>	<i>Energic.</i>
3 s.	yaqtulu	yaqtula	yaqtul	yaqtulanna, yaqtulan,
3 pl.	yaqtulūna	yaqtulū	yaqtulū	p. yaqtula.

first form is called by some the Intentional; others embrace both under the name Voluntative.

When special cohort. and juss. forms exist they are generally used to express the senses just noted, but by no means uniformly, the simple impf. being often found where the modified forms might have been employed. Job 3. 9 אֶל־יְרָא with 20. 17 אֶל־יְרָא.

§ 62. Use of Cohort.—The coh. or intentional is used to express the *will* of the speaker in ref. to his own action, Deu. 12. 20 אֲכָלָה בָּשָׂר *I would eat flesh*; 17. 14 אֲשִׁימָה *I will set* a king over me; 13. 7 נָלְכָה וְנַעֲבָדָה א' *I will go and serve* other gods. The particle נָא is often added, Gen. 18. 21 אֲרָדָה נָא *I will go down*, Ex. 3. 3, Jud. 19. 11, 13, Is. 5. 1. The cohort. form is only occasional with neg., 2 S. 24. 14 נִפְלֵה־נָא בְּיָדִי וְבִיד אָדָם *let me not fall*; Jer. 17. 18; 18. 18, Jon. 1. 14, Ps. 25. 2; 69. 15. When there are several verbs one may have coh. form and the others not, or all may have it. Comp. Is. 1. 24, Gen. 24. 57, Ps. 26. 6 with Gen. 22. 5; 33. 12, 2 S. 3. 21, Hos. 2. 9; 6. 3, Ps. 27. 6.—Thus when the speaker is free the coh. expresses intention or determination, or it may be desire; when he is dependent on others it expresses a wish or request. Gen. 11. 3, 4, 7; 12. 2, 3; 33. 14; 50. 5, Nu. 21. 22, Deu. 2. 27, Jud. 12. 5, 1 S. 28. 22, 2 S. 16. 9, 1 K. 19. 20.

§ 63. Use of Jussive.—The juss. is used—(a) to express a command; 1 S. 10. 8 שִׁבַּעַת יָמִים תֵּוָחַל *seven days thou shalt wait*. Particularly in neg. sentences, Deu. 3. 26 אֶל־תֹּסֵף דִּבֵּר אֵלַי עוֹד *speak to me no more*; Hos. 4. 4 אִישׁ אֶל־יִרְבֵּ וְאֶל־יִוָּכַח אִישׁ *let none contend and none reprove*. If there be several neg. clauses לֹא is often used after the first, 1 K. 20. 8 לֹא תִשְׁמַע וְלֹא תֵאָבֶה *listen not, nor consent*, Am. 5. 5; but in impassioned language אֵל

is retained, Hos. 4. 15, Ob. 12-14.—Gen. 22. 12; 30. 34; 33. 9; 45. 20, Deu. 15. 3.

(b) To express advice or recommendation; Jud. 15. 2 her sister is prettier *תְּהִינָא לָהּ כַּחֲתָנֶיהָ* *have her* instead of her; Gen. 41. 33 *יֵרָא פְּרַעָה אִישׁ וַיִּשְׁתַּחֲוֶהוּ* (so Baer) *let Ph. look out a man and place him*; v. 34. Ex. 8. 25, 1 K. 1. 2; 22. 13.

(c) To express a wish, request, or entreaty; 1 S. 1. 23 *תִּשְׁבֶּנָּא יְהוָה יִקְוֶה* *may Je. fulfil his word*; 1 K. 17. 21 *תִּשְׁבֶּנָּא הַנֶּפֶשׁ הַזֶּה* *may the soul of this child return*; Gen. 18. 30 *אַל-נָא יַחַר לְאָדָנִי* *be not angry, Lord*. Gen. 13. 8; 19. 7; 26. 28; 30. 24; 31. 49; 44. 33; 45. 5, Ex. 5. 21, Nu. 23. 10, 1 S. 24. 16, 2 S. 19. 38, 1 K. 20. 32.

Rem. 1. In a few cases the coh. appears in 3rd pers., Deu. 33. 16 (*rd. תבואה?*), Is. 5. 19, Ps. 20. 4, Job 11. 17. On the other hand a few cases occur of juss. in 1st pers., 1 S. 14. 36, 2 S. 17. 12, Is. 41. 23 (Kth.), 28. These facts might suggest that coh. was at one time a complete tense-form (like Ar. *energic*), and that the same was true of juss. At present the fragmentary forms supplement each other.

Rem. 2. Except in neg. sent. the juss. of 2nd pers. is rare, the imper. being used. in 2nd pers. 1 S. 10. 8, Ez. 3. 3 (Sep. points *Kal*), Ps. 71. 21. It is also rarely that the juss. is used after *לֹא*; Gen. 24. 8, 1 Sam. 14. 36, 2 S. 17. 12; 18. 14 (coh.), 1 K. 2. 6, Ez. 48. 14. Deu. 13. 1?

Rem. 3. The form *יִסְפֶּה* &c. (hiph. of *יסף*) occurs with no juss. sense, e.g. Nu. 22. 19, Deu. 18. 16, Hos. 9. 15; Jo. 2. 2, Ez. 5. 16. So Gen. 4. 12 (hardly from being apod. of a condition). There seems a confusion with *Kal* of *אסף* as a *פֶּא*; cf. 2 S. 6. 1, Mic. 4. 6, Ps. 104. 29.

On some anomalous uses of juss. and coh. cf. § 65, R. 5. 6.

§ 65. Juss. and coh. with simple vav.—The coh. and juss. with simple vav are greatly used to express *design* or purpose; or, according to our way of thought, sometimes effect. If the purpose-clause be neg. וְלֹא with indic. is almost always used.

(b) After clauses expressing a wish or hope. Jud. 9. 29
 מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי וְאָסִירָה would that this people
 were in my hand, *that I might* (then I would) *remove* Abim.

Is. 25. 9, Jer. 8. 23; 9. 1; 20. 10 (after אוֹלִי, cf. coh. Ex. 32. 30), Ps. 55. 7, Job 6. 9, 10; 13. 5; 22. 28; 23. 3-5; 16. 20, 21 my eye drops (= a prayer) *that he would vindicate*.

(c) After neg. sentences. Nu. 23. 19 לֹא אִישׁ אֵל יִכְזֹב God is not a man, *that he should lie*; cf. inf. 1 S. 15. 29. Ps. 51. 18 לֹא תִחְפֹּץ זָבַח וְאַתָּנָה thou desirest not sacrifice, *that I should give it*. 2 K. 3. 11, Is. 53. 2, Ps. 49. 8-10; 55. 13. Without *and*, Job 9. 33 there is no daysman, *that he might lay his hand upon us both*. So *v.* 32.

(d) After interrog. sentences. 1 K. 22. 20 מִי יַפְתֶּה מי יפתה who will entice Ahab *to go up?* Am. 8. 5 מָתִי יַעֲבֹר הַחֹדֶשׁ וְנִשְׁבִּירָה שֶׁבֶר when will the new moon be over, *that we may sell corn?* Ex. 2. 7, 1 S. 20. 4, 1 K. 12. 9 (cf. inf. *v.* 6), 2 K. 3. 11, Is. 19. 12; 40. 25; 41. 26, 28, Jer. 23. 18 (*rd.* last word וְיִשְׁמַע, cf. *v.* 22), Hos. 14. 10 (Jer. 9. 11), Jon. 1. 11, Lam. 2. 13, Job 41. 3, Est. 5. 3, 6.

Instead of vav with juss. or coh. the more vigorous imper. with vav may be found in the above cases, *a-d.* Gen. 20. 7; 45. 18, Ex. 3. 10, 2 S. 21. 3, 1 K. 1. 12, 2 K. 5. 10; 18. 32; Ps. 128. 5, Job 11. 6, Ru. 1. 9.

Rem. 1. Additional exx. of § 65*a*. Gen. 13. 9; 18. 30; 19. 20; 27. 21; 30. 25, 28; 42. 20, Ex. 8. 4; 14. 15, 16, Nu. 14. 42; 21. 7; 25. 4, Deu. 1. 42; 5. 28, 1 S. 9. 27; 11. 3; 15. 16; 17. 10; 18. 21; 28. 7, 2 S. 14. 7; 16. 11, 1 K. 13. 6, 18; 18. 27, 2 K. 5. 8; 6. 22, Is. 2. 3; 5. 19; 55. 3, Jer. 37. 20; 38. 24, Hos. 2. 4, Ps. 45. 12; 81. 9, 11; 83. 5; 90. 14, Job 13. 13.

In the cases *a-d*, Ar. uses *fa* with subjunct. Occasionally Heb. uses vav with volunt. to express design even after the indic. in the past, as Lam. 1. 19 בָּקְשׁוּ אֶבְל וְיִשְׁבִּי they sought food *that they might revive* their soul (cf. inf. *v.* 11). Is. 25. 9, 1 K. 13. 33, 2 K. 19. 25.

Rem. 2. The idea of *design* expressed by the consn. is illustrated by its interchange with ל and inf., *e.g.* 1 K. 12. 6 inf. with *v.* 9 juss., 1 K. 22. 7 with *v.* 8, cf. Deu.

17. 17 with *v.* 20. *Effect* is rather expressed by *vav* perf., וְהָיָה not וְהָיָה, though the distinction is not always apparent; comp. 1 S. 15. 25 coh. with *v.* 30 *vav* perf. Ex. 8. 12, 1 S. 24. 16, 2 S. 21. 6, 1 K. 1. 2. The juss., however, does not express effect simply *so as that*, apart from design; though there is a tendency to put design into the action rather than the agent, and this might explain some cases of juss.; cf. § 149, R. 3.—On the other hand, in negative sent. *vav* perf. often expresses the effect or consequence of the action, the whole compound expression (first verb and its consequence *vav* perf.) being under the neg.; Deu. 7, 25, 26 וְלֹא־תַחְמֹד וְלֹא־תָבִיא וְהָיָה . . . thou shalt not covet *and take*, thou shalt not bring it to thy house *and so become a curse*. Ex. 33. 20, Deu. 19 10; 22. 4, Is. 28. 28, Ps. 143. 7.

Rem. 3. The neg. apod. is usually subordinated by וְלֹא (or לֹא) with *ordinary* impf. The form וְאֵל rather co-ordinates its clause to the preceding one, Deu. 33. 6, Gen. 22. 12, Jud. 13. 14, Ps. 27. 9, though some cases may seem dubious, Nu. 11. 15, 1 S. 12. 19, Ps. 69. 15, cf. both neg. Pr. 27. 2.

Rem. 4. The *vav* is occasionally omitted. Ps. 61. 8 כֹּן יִנְצְרֵהוּ (imp. *pi.* מִנֵּה) *enjoin that they keep him*. Ex. 7. 9, Is. 27. 4, Job 9. 32, 33, 35, Ps. 55. 7; 118. 19; 119. 17. In Ps. 140. 9 *rd.* perhaps יִרְמֹו and attach to *v.* 10.

Rem. 5. Some uses of coh. are peculiar. (a) It is not unnatural that the coh. or intentional should be used to express an action which one resigns himself to do, though under external pressure—a subjective *I must*. Is. 38. 10 אֶלְכֶּה, Ps. 57. 5, Jer. 3. 25? (b) Its use is also natural when a narrator recalls and repeats dramatically his thoughts and resolutions on a former occasion, as the Bride recites the resolutions she formed in her dreams, Song 3. 2, cf. 5. 2. So perhaps Ps. 77. 4, 7, Hab. 2. 1, Job 19. 18? But Ps. 66. 6 שָׂמְחָה שָׁם *there did we rejoice*, can hardly be so explained (though impf. might be according to § 45, R. 2). Other cases occur where its usual sense cannot be attached to coh. The form, however, is but a fragment of a mood, which possibly had originally a wider range of meaning. There is also a tendency in the later stages of a language

to use the stronger forms without the special force they have in earlier times. Thus the coh. seems sometimes to be merely an emphatic impf., and rhythm may occasionally have dictated the form. Jer. 4. 19, 21; 6. 10, Ps. 42. 5; 55. 3, 18; 88. 16, Is. 59. 10.—In several cases after ער, Pr. 12. 19, Ps. 73. 17. Cf. Lam. 3. 50, where juss. יִרְא is parall. to יִשְׁקִי, not as Ps. 14. 2.

Rem. 6. The use of juss. forms, especially in later books, is full of difficulty. According to Mass. pointing (the strict moods being omitted) the following forms are in use :—

perf. 1a	הִקְטִיל	impf. 1b	יִקְטִיל	simple perf. and impf.
2a	וַיִּקְטֹל	2b	וְהִקְטִיל	regular convers. forms.
3a	וְהִקְטִיל	3b	וַיִּקְטִיל	vav copulative.
		4b	יִקְטֹל וַיִּקְטֹל	the modified form

with or without simple vav used in the senses of the simple impf., *e.g.* in descriptions of past and present (= 1b), and as vav perf., &c. (= 2b, 3b). While 3a is in the main late (§ 58), 3b is common at all times in animated speech. The difficulty lies with 4b; *e.g.* Job 13. 27 וְתִשֵּׁם בְּפֶדֶר רַגְלִי *and thou settest my feet in the stocks* (the form preserved in the quotation, 33. 11). Ps. 11. 6, Is. 12. 1, Pr. 15. 25, Job 18. 9, 12; 20. 23, 26, 28; 27. 22, &c. Again, Joel 2. 20 וְעֹלָה בָּאֵשׁ וְחַעַל צִחְנוֹ *his smell shall come up and his stink shall ascend*, where וְחַעַל = וְעֹלָה or וְחִעְלָה; Zeph. 2. 13 וַיִּטֵּד יָדוֹ *and he shall stretch his hand*, for וְנָטָה or וַיִּנָּטֶה. I K. 8. 1; 14. 5, Mic. 3. 4; 6. 14, Lev. 15. 24; 26. 43, Ez. 14. 7, Is. 35. 1, 2; 58. 10, Dan. 8. 12; 11. 4, 10, 16–19, 25, 28, 30, &c.

It is perhaps well to endeavour to fit some known juss. sense on each case as it is met with, though it may prove a waste of ingenuity. Further, while the general principles of Syntax may be common to all the Shem. languages, appeals to analogies from cogn. languages are often precarious. The reader for ex. who calls in the use of Ar. *au*, or, with subj. in the sense of *unless*, or *else*, to explain the juss. Is. 27. 5 אוּ יִחַזַק *or that (unless) he take hold*, will be disconcerted to find in the next verse a juss. יִשְׁרֹשׁ in a plain affirmative sentence.¹

¹ Appeal to Ar. *au* in Is. 27. 5 is all the more precarious, inasmuch as the indic. is permissible after *au*. Cf. a case Noeld. *Carm. Arab.* 5. 7.

As many juss. forms cannot be understood in a juss. sense, many scholars are inclined to go behind the Mass. tradition, and point according to what is supposed to be classical usage. Two main lines of emendation present themselves: 1. to point וְ or וְ (vav conv.) in a number of cases where Mass. has וְ with juss. forms. *E.g.* Job 34. 37 וְיָרֵב for וְיָרֵב, Is. 63. 3 וְיָאֵל for וְיָאֵל. Pr. 15. 25, Job 15. 33; 20. 23; 27. 22, &c. 2. To substitute indicative (defectively written) for juss. of Mass. *E.g.* Mic. 3. 4 וְיִסְתָּר for וְיִסְתָּר. Deu. 32. 8, Ps. 85. 14, Job 34. 29, &c. In cases where there is consonantal shortening in the form only the first method is available; in cases where there is mere vowel difference either method may be used, *e.g.* Job 13. 27 וְחָשָׁם may be read וְחָשָׁם or וְחָשָׁם as may seem necessary. 3. These two principles may need to be supplemented by more or fewer of the assumptions referred to, § 51, R. 5.

Unfortunately even these very wide operations on the Mass. text fail to explain all the instances. Cases like Jo. 2. 20, Dan. 11. 4, 16, Lev. 15. 24, Ez. 14. 7, &c. remain. In these cases the juss. seems used as an ordinary impf., and the question is raised how wide the usage may be. While therefore it is of course legitimate to subject any case of Mass. pointing to criticism, sporadic emendations, so long as uncertainty remains on the *general* question, afford little satisfaction.

The state of the question being understood the following cases may be looked into. Exx. of שׁוּב Is. 12. 1, Job 10. 16, Ecc. 12. 7, Dan. 11. 10, 18, 19, 28. שׁוּב Zeph. 2. 13, Ps. 85. 14, Job 13. 27; 24. 25; 33. 11, Dan. 11. 17. נִלַּי Is. 35. 1, 2; 61. 10, Zech. 10. 7, Pr. 23. 25, &c. הָיָה Gen. 49. 17, 1 S. 10. 5, Lev. 15. 24, Ps. 72. 16, Job 18. 12; 20. 23; 24. 14. חָזַק *hiph.* Is. 27. 5; 42. 6, Job 18. 9. רָעַם *hiph.* 1 S. 2. 10, 2 S. 22. 14, Job 37. 4, 5; 40. 9 (nowhere in indic.). שָׁלַךְ *hiph.* Job 15. 33; 27. 22, Dan. 8. 12, cf. Ps. 68. 15. כָּתַר *hiph.* Mic. 3. 4, Job 34. 29. מוֹת Is. 50. 2, Job 36. 14. חָוָה Ps. 72. 13 and often. מָטַר *hiph.* Ps. 11. 6, Job 20. 23. רוּם Nu. 24. 7, 1 S. 2. 10, Mic. 5. 8.—Nu. 24. 19, Deu. 28. 8, 21, 36; 32. 8, 18, 1 K. 8. 1, Is. 27. 6; 63. 3, Hos. 14. 7, Mic. 6. 14; 7. 10, Jer. 13. 10 (cf.

coh. 3. 25; 4. 19, 21), Nah. 3. 11, Zech. 9. 5, Mal. 2. 12? Ez. 14. 7 with Jo. 2. 20, Zeph. 2. 13, Ps. 12. 4; 25. 9; 47. 4; 58. 5; 90. 3; 107. 29, Job 10. 17; 17. 2; 20. 26, 28 (cf. 36. 15); 23. 9, 11; 27. 8; 33. 21, 27; 34. 37; 38. 24; 40. 19, Pr. 12. 26; 15. 25, Lam. 3. 50, Dan. 11. 4, 16, 25, 30.

The frequency with which certain words appear anomalously in the juss., and the place of others in the clause, suggest that rhythm sometimes dictated the form (Job 23. 9, 11). The fact that the anomalous juss. is often at the head of the clause has little meaning, as this is the usual place of the verb.—Pointing like Ex. 22. 4 **כִּי יִבְעַר אִישׁ** seems due to the accentual rhythm, and no more implies an intermediate **יִבְעַר** than **מִיָּנֶקֶת** implies anything but **מִיָּנֶק**. Cf. Job 39. 26; 22. 28, Ps. 21. 2; 104. 20?

GOVERNMENT OF THE VERB

THE ACCUSATIVE

§ 66. Verbs subordinate other words to themselves in the *accusative* case. This accus. is of various kinds. Besides the acc. of the object, verbs may subordinate words to themselves in a freer way, in what may be called the adverbial accus., e.g. in definitions of *place* and *time*. Again, the action of the verb may reach its object not directly, but through the medium of a preposition. Very many so-called prepositions, however, are really nouns, and stand themselves in the adverbial *acc.*

The accus. termination *a* in the Shemitic speeches is probably the remains of a demonstrative particle (Eth. *la* or *a*), which indicated the *direction to* of the verbal action or the verbal state, and this demonstrative nature of the case explains its very wide usage.¹

¹ With this idea of *direction to* of the verbal action or *bearing on* of the condition expressed by the verb is to be compared the use of prep. **ל** with *obj.* in Aram. and later Heb.

The chief accusatives are these—(1) The acc. of *absolute object* or infin. abs., with which may be connected the *cognate acc.* (2) The acc. in definitions of *time, place, and measure.* (3) The acc. of *condition*, or state of subject or object of the verbal action, including acc. of *manner* of the action. (4) The acc. of *specification*, or, as it is called, of *respect.* (5) The acc. of the direct *object* of transitive verbs. (6) Certain other accusatives, less common or doubtful in Heb., as the acc. of *motive* or purpose of the action; the acc. after *היה* *to be*, &c.; and that after certain particles as *הנה* *behold*, &c.

1. The Absolute Object

§ 67. (a) Any verb, transitive or intransitive, may subordinate its own inf. abs. or *nomen verbi* in the acc., with the effect of adding force to the predication. Gen. 2. 17 מוֹת תָּמוּת *thou shalt die*; 18. 18 הָיוּ יְהִיָּה לְגוֹי גָּדוֹל *he shall be a great nation*; Is. 6. 9 שָׁמְעוּ שָׁמְעוּ *hear ye indeed*. This acc. mostly precedes the verb, but may follow it, and does so always in the case of *imper.* and *ptcp.* See Inf. Abs. § 86.

(b) Cognate accus. The cognate noun may be subordinated in the same way as an inner acc. in order to strengthen the verb; 1 S. 1. 6 וְכַעֲסָתָה צָרָתָהּ גִּם כַּעַס *and her rival (fellow-wife) continually aggrieved her*; Lam. 1. 8 יִבְשׁוּ בָשֶׁת יְרוּשָׁלַם חָטָא חָטָא *Jer. sinned (a sin)*; Is. 42. 17 יִבְשׁוּ בָשֶׁת יְרוּשָׁלַם הַבְּטָחִים בַּפֶּסֶל *they shall be ashamed (with shame)*. 1 K. 1. 12, Is. 21. 7, 24. 16; 66. 10, Mic. 4. 9, Hab. 3. 9, Ez. 25. 12, Zech. 1. 2, Job 27. 12, Ps. 14. 5; 106. 14.

More frequently the cognate acc., instead of strengthening the action absolutely, expresses a concrete instance of the effect or product of the action; 2 K. 12. 21 וַיִּקְשְׁרוּ קֶשֶׁר *and they made a conspiracy*, so 15. 30; Gen. 40. 8 חֲלֹם חֲלַמְנוּ *we have dreamed a dream*. Ex. 22. 5, Josh. 7. 1; 22. 20, 31. Usually this acc. is strengthened either (1) by a *gen.*, or (2) by one or more *adj.* 1 S. 20. 17 אֶהְבֵּת נִפְשׁוֹ אֶהְבֵּוּ *they loved his life*.

he loved him with his love for his own soul; Jer. 22. 19
 יָקָבֵר he shall be buried *with the burial of an*
ass; 2 K. 13. 14 אֶת-חָלָיו he was sick *of his disease*.
 Lev. 26. 36, Deu. 16. 18, Josh. 9. 9, 2 S. 4. 5, Is. 14. 6;
 27. 7; 45. 17, Jer. 30. 14, Zech. 7. 9, cf. Ps. 139. 22. With
adj., Gen. 27. 34 וַיִּצְעַק צָעָקָה גְּדֹלָה וּמָרָה עַד-מָאֹד he cried
with an exceeding loud and bitter cry. Gen. 12. 17; 50. 10,
 Deu. 7. 23, Josh. 22. 31, Jud. 21. 2, 1 S. 17. 25, 2 S. 13. 15, 36,
 1 K. 1. 40, 2 K. 4. 13, Jer. 8. 5; 14. 17, Zech. 1. 14, 15; 8. 2,
 Jon. 1. 10, Neh. 2. 10.

Rem. 1. When abs. obj. is inf. cons. it is generally introduced as a comparison, with כִּי, Is. 19. 14; 34. 4, cf. noun, 30. 14; but acc. simply (as Ar.) also occurs, Is. 24. 22; 33. 4.

Rem. 2. The cognate acc. may be *plur.*, Gen. 12. 17; 30. 8, 37, Ez. 16. 38. Occasionally too a noun from a different root but cognate in sense is used, Is. 14. 6 (clause instead of *gen.*), Jer. 20. 11; 31. 7, Zech. 8. 2. Cf. Ps. 13. 4 *sleep* (the sleep of) *death*; Ps. 76. 6, Pr. 3. 23.

Rem. 3. Perhaps it should be considered a form of cognate acc. when verbs of *expression* (speak, cry, weep, &c.) or of conduct subordinate the organ of expression or acting in the acc., 2 S. 15. 23 all the land בָּכִים קוֹל גָּדוֹל *were weeping with a loud voice*, Prov. 10. 4 עֹשֶׂה כְּרִימָה he who *works with a slack hand*. Deu. 5. 19, 1 K. 8. 55, Is. 19. 18, Ez. 11. 13, Ps. 12. 3; 63. 6; 109. 2, Ezr. 10. 12. Cf. Jer. 25. 30 with a *hêdad*.

2. Free Subordination to the Verb of Words in the Acc.

§ 68. Acc. of time.—Definitions of time are put in acc.

(a) In answer to the question *when*? Hos. 7. 5 יוֹם מְלִכְנוּ *on the day of our king*; 2 S. 21. 9 תְּחִלַּת קִצִּיר שְׁעָרִים *in the beginning of barley harvest*; Ps. 127. 2 יִתֵּן לְיָדֵדוֹ שָׁנָא *he giveth to his beloved in sleep*. Gen. 14. 15; 27. 45; 40. 7, Hos. 1. 2; 7. 6, Ps. 91. 6 (*at noon*; elsewhere with prep. *b*);

Ps. 119. 62 **לַיְלָה חַצוֹת** *at midnight*; Ps. 5. 4; 6. 11. (b) In answer to *how long*? Gen. 3. 14 **כָּל-יְמֵי חַיֶּיךָ** *all the days* of thy life; Hos. 3. 4 **יָמִים רַבִּים יָשְׁבוּ** *many days* shall they abide. Or, *how many*? of time; Gen. 7. 4, 24; 14. 4; 15. 13.—Gen. 21. 34; 27. 44.

§ 69. Acc. of place.—Definitions of place are put in acc. (a) In answer to the question *where*? In prose this is usual with the words **בֵּית** *house*, **פֶּתַח** *door*, and some others, but chiefly when the definition of locality is general, prepositions being used when it is more precise. This acc. is also generally defined more fully by a following *gen.* Gen. 24. 23 **הֲיֹשׁ בֵּית-אָבִיךָ מָקוֹם** *is there room in thy father's house*? 2 S. 9. 4 **בֵּית מְכֹרֵה הֵוא** *he is at the house of M.*; Gen. 18. 1, 10 **וְהוּא יֹשֵׁב פֶּתַח-הָאֹהֶל** *as he sat at the door of the tent.*—Gen. 38. 11; 45. 16, Ex. 33. 10, Josh. 1. 4, 15; 12. 1; 23. 4, 1 K. 19. 13, 2 K. 2. 3, Is. 3. 6, Jer. 36. 10. Gen. 28. 11 *at the place of his head*, 1 S. 26. 7; Ru. 3. 8, 14 *at the place of his feet*. Without a following *gen.*, Ru. 2. 7. Proper names compounded with **בֵּית** are similarly construed, 2 S. 2. 32, Hos. 12. 5. Comp. Jer. 27. 18 with *v.* 21.

(b) In answer to *whither*? Gen. 27. 3 **צֵא הַשָּׂדֶה** *go out to the field*; 45. 25 **וַיָּבֹאוּ אֶרֶץ כְּנָעַן** *and they came to the land of C.* The ה of direction is frequently appended, Gen. 24. 16 **וַתֵּרֶד הָעֵינָה** *and she went down to the fountain*; 12. 5; 39. 1, 12; 42. 38; 43. 17. Of course prepp. (**אֶל**, **עַד**, &c.) may be used before noun of *place*, and must be used with names of *persons*, to which, too, the ה local cannot be appended; Gen. 45. 25 **וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל-יַעֲקֹב** *to the land of C. to Jacob* (cf. Jer. 27. 3). The prep. is used also with creatures, Gen. 31. 4 **הַשָּׂדֶה אֶל-צֹאֲנוֹ** *to the field to his flock.*—Gen. 13. 10; 24. 27, Ex. 4. 9; 17. 10, Josh. 6. 19, 24, Jud. 1. 26; 19. 18, 1 S. 1. 24; 17. 17, 20, 2 S. 20. 3, Is. 14. 11,

Jer. 16. 8; 18. 2, 3, Nah. 2. 6.—In Ez. 11. 24; 23. 16 בְּשָׂדִים is now name of the country; Jer. 50. 10; 51. 24, 35.

(c) In answer to *how far?* Gen. 7. 20, 1 K. 19. 4, Ez. 41. 22, Jon. 3. 4.

Rem. 1. In elevated speech and poetry words are put in acc. in answer to *where?* more freely, 1 K. 8. 43 *in heaven*, Is. 16. 2 *at the fords*, 15. 8; 45. 19 *in a waste* (in vain), 2 Chr. 33. 20. In 1 S. 2. 29 מֵעוֹן is corrupt in some way. Job 22. 12, Ps. 92. 9, *height* is scarcely acc. of place but concrete for adj. as predicate, thou *art height* = high; cf. Ps. 10. 5, Is. 22. 16. In the frequent אֶת־פָּנָי, 1 S. 1. 22; 2. 11, 17, 18, Ex. 34. 23, &c., אַח is prep.

Rem. 2. The acc. *whither?* is also used freely; Gen. 31. 4 *called Rachel to the field*, 31. 21 set his face *to mount* Gilead, Is. 10. 32 wage his fist *toward the mount*, Is. 40. 26, Ps. 55. 9, Job 5. 11, Ps. 134. 2, Lam. 5. 6.—The force of the ה of direction has in many cases become enfeebled, e.g. שָׁמָּה = *there*; so it is used with prep. of motion *to* Josh. 13. 4, Ez. 8. 14, Ps. 9. 18; and even with prep. *in* and *from*, Josh. 15. 21, Jer. 27. 16. In later style it becomes a mere ornate ending, Ps. 116. 14, 15, 18; 124. 4; 125. 3, though perhaps for sake of rhythm earlier, Hos. 8. 7; 10. 13, Ps. 3. 3.

Rem. 3. When questions *how long?* *how far?* &c. are answered in *numbers*, it is strictly the numeral that is in acc. The case of the thing enumerated will depend upon the numeral, being e.g. in *gen.* after numeral, עֶשְׂרֵת מַנִּים *ten times*, Gen. 31. 7, or in apposition with it, or possibly in the acc. of specification after it, as יוֹם אַרְבָּעִים *forty days*. See § 37, R. 6. Possibly under this acc. comes the use of מִסְפָּר *according to the number*, Job 1. 5, Jer. 2. 28, Ex. 16. 16. Or it is acc. of limitation.

Rem. 4. The verb בּוֹא *to come*, when = *come upon* in a hostile sense, has often acc. *suff.* of person in poetry and later style, Is. 28. 15, Job 15. 21; 20. 22, Ps. 35. 8; 36. 12. With *noun* Is. 41. 25 (though יָבֵם has been suggested), Ez. 38. 11. In a favourable sense, Ps. 119. 41, 77. Similarly אָחָה *to come upon*, Job 3. 25.

§ 70. Acc. of condition.—Any word describing the *condition* of the subject or object of an action during the action is put in the acc.; and so words describing the *manner* of the action. (a) Gen. 15. 2 וְאֶנְכִי הוּלָךְ עֲרִירִי seeing *I go childless*; Is. 20. 3 הָלַךְ עֲבָדִי עָרוֹם וְיָחָף my servant has *walked naked and barefoot*; Prov. 1. 12 נִבְלָעִם חַיִּים let us *swallow them up alive* (1 K. 20. 18). Or even when no verb is used, 2 S. 12. 21 בְּעֵבֹר הַיָּלֵד חַי for the sake of the child *when alive* (1 K. 14. 6 her feet *as she came*). In general an indef. adj. or ptcp. descriptive of a definite word (pron. or def. noun) may be considered in the acc. of condition. Exx. with subj., Gen. 25. 8, 25; 37. 35, Deu. 3. 18, Josh. 1. 14, 1 S. 19. 20, 1 K. 22. 10, 2 K. 18. 37; 19. 2, Am. 2. 16, Job 1. 21; 19. 25; 24. 10, Ps. 109. 7, Ru. 1. 21. Exx. with obj. Gen. 3. 8; 21. 9; 27. 6, 1 K. 11. 8, Is. 20. 4; 57. 20, Hag. 1. 4, Ps. 124. 3, Job 12. 17.—So even nouns that approach the nature of adj., Gen. 38. 11 abide *a widow* (in widowhood), 44. 33 let him abide *as a servant*; perhaps Is. 21. 8 he cried *like a lion*, Job 24. 5, *as wild-asses*.—With Jon. 1. 6 מִהֲלֵךְ נִרְדָּם what meanest thou *sleeping*? cf. Kor. 74. 50.

(b) Words describing the *manner* of the action are in acc. Certain words have become real adverbs, as מְאֹד *very* (lit. in strength), הֵנָּה *in vain, for nought*, הַרְבֵּה *much, very*, הַיָּטִיב *well, very, &c.* But *adjs.* in general may be used adverbially, and (in poetical style particularly) nouns. Zeph. 1. 14 מֵר צִרַח גְּבוּרָה *bitterly* crieth the hero; Ez. 27. 30 וַיִּזְעֻקוּ וַהֲשִׁיבוּ בָטָח and they shall cry *bitterly*; 1 S. 12. 11 וַהֲשִׁיבוּ בָטָח and ye dwelt *in confidence*, Hos. 14. 5 אֶהְבֶּם נְדָבָה I will love them *freely*, 1 S. 15. 32 וַיֵּלֶךְ אֵלָיו אַגַּג מִעֲדָנוֹת Agag came to him *cheerfully*.

§ 71. Acc. of specification.—When to the general statement of the action there is added the point of its incidence, or the respect in which it holds, this secondary limitation is put in the acc., Gen. 3. 15 יִשּׁוּפָהּ רֹאשׁ he shall bruise

thee *on the head*; 37. 21 לֹא נִכְנֹוּ נַפְשׁ let us not smite him *as to life* (mortally), 1 K. 15. 23 הָלַה אֶת־רַגְלָיו he was diseased *in his feet*. Gen. 17. 25; 41. 40, Deu. 33. 11; 19. 6, 11, Jud. 15. 8, 2 S. 21. 20 (1 K. 19. 21), Jer. 2. 16, Ps. 3. 8; 17. 11, Job 21. 7. Prov. 22. 23.

Rem. 1. In § 70a the Ar. consn. is assumed as the type. For ex. (a) רָאוּ אִישׁ יֵצֵא they saw *a man coming out*. (b) ר' הָאִישׁ הַיֵּצֵא they saw *the man who was coming out*. (c) ר' הָאִישׁ יֵצֵא they saw *the man coming out*. In a, b, *coming out* is adj. in agreement with *a man, the man*, but in c it is acc. of condition to the obj. *the man*. It is possible, however, that in such cases as Job 27. 19 he lieth down *rich, rich* might be nom. in appos. to subj. in *lieth down*; Job 15. 7; 19. 25, 2 S. 19. 21 (so Hitz.). Eth. seems to use App. while Ar. has acc. The sing. in such cases as Is. 20. 4, Job 12. 17; 24. 10 (cf. pl. Jer. 13. 19) favours acc. of condition.—The word of condition is naturally an adj. or ptcp. expressing a temporary state, or at least a state which might have been different, and so some nouns as Gen. 38. 11; 44. 33 may be similarly used. With Is. 21 8, cf. karra zeidun 'asadan, Zeid charged *like a lion*. With Gen. 38. 11 cf. Kor. 11. 75, and with 2 S. 12. 21 Hamas. 392, 1. 3. Other exx. of nouns, Gen. 15. 16 *as the fourth generation*, Deu. 4. 27 *as a few men*, 2 K. 5. 2 *in bands*, Am. 5. 3, Is. 65. 20 *a hundred years old*, Jer. 31. 8 *as a great assembly*, Zech. 2. 8 *as open villages*, Ps. 58. 9. The text of 1 S. 2. 33 die אֲנָשִׁים *as men* (in manhood) is doubtful; Sep. *by the sword of men*.

Rem. 2. The acc. of *manner* of the action of an adj. may be *mas.* or *fem.*, Is. 5. 26 (Joel 4. 4), sing. or plur., esp. fem. plur. Ps. 139. 14, Job 37. 5. If a noun: (1) in principle any noun may be used, Mic. 2. 3 רוֹמָה, Ps. 56. 3 מָרוֹם *haughtily*,¹ Is. 60. 14 שָׁחוּת *bowing down*, Prov. 31. 9 צָדָק *in*

¹ Ye shall not walk רוֹמָה *to height*, i.e. so that there shall be height (to your walking), rather than *so that ye shall be high* (be height to you). Heb. refers such adverbial modifications rather to the *action* (Ar. more to the *subj.*).

righteousness, Jud. 5. 21 *in power*; Lev. 19. 16, Nu. 32. 14, Is. 57. 2. (2) The noun may be *plur.*, Lam. 1. 9 פְּלִאִים *she came down wonderfully*, Hos. 12. 15 תַּמְרוֹרִים *bitterly*, Ps. 58. 2; 75. 3, cf. 1 S. 15. 32 above. (3) The acc. may extend to a phrase, Josh. 9. 2, 1 K. 22. 13 פָּה אֶחָד *unanimously*, cf. Zeph. 3. 9; Lev. 26. 21, 23, 24, Pro. 7. 10, 2 S. 23. 3 ruling יִרְאַת א' *in the fear of God*. Ps. 83. 6 is a mixed consn. for לֵב אֶחָד (1 Chr. 12. 38). See § 140, R. 1. This usage of the noun is mostly poetical, prose rather employs a prep., לְבַטָּח *confidently*, but בַּטָּח Jud. 8. 11, &c., Lam. 1. 5 שְׁבִי *into captivity*, elsewhere שְׁבִי; Ps. 119. 78, 86 לְשָׁקֶר *falsely, in vain*, usually לְשָׁקֶר 1 S. 25. 21. Jer. 23. 28, Ps. 73. 13, 119. 75, Job 21. 34. Comp. Is. 30. 7 with 49. 4; 65. 23. Ps. 119. 75 אֶמְנָה with 2 K. 12. 16.

Rem. 3. The acc. of restriction (§ 71) is usually an indef. noun, Gen. 3. 15; 37. 21, Ps. 3. 8. The phrase *smite in the bowels* is usually אֶל־הַחֻמֶּשׁ, 2 S. 2. 23; 4. 6; 20. 10. In 3. 27 אֵל may have fallen out. The acc. 1 K. 15. 23 *in his feet* is בְּרַגְלָיו, 2 Chr. 16. 12, as is usual, cf. 2 S. 2. 18, Am. 2. 15 (so Arab. *fi riḡlaihi*). The acc. of respect is little used after adjs. in Heb., the gen. consn. being employed; cf. § 24, R. 5. The place of acc. of resp. is often taken by a prep., 1 K. 22. 24 עַל־הַלְחִי, Mic. 4. 14.

Rem. 4. The acc. of *motive*, so common in Arab., perhaps appears Is. 7. 25 שָׁמִיר יִרְאַת *for (out of) fear of thorns*. —Possibly also הָיָה when = *become*, takes acc. after it, Hos. 8. 6 the calf of Sam. יִהְיֶה שִׁבְכִים *shall become splinters*. The frequent use of prep. *l* makes this consn. probable; cf. Jer. 26. 18. So Eth.; the Ar. use is wider. And so perhaps verbs of similar meaning, as הִפֵּךְ *to turn* (also niph.), Jer. 2. 21, Lev. 13. 3, 4, 10.

3. The Acc. of the direct Object

§ 72. Many verbs govern the direct acc. in *Ḳal*; and many of those intrans. in *Ḳal* govern acc. in the Caus. (hiph. &c.). Of the latter kind are בּוֹא *come*; hiph. *bring*, &c.

Before the direct acc., when also *def.*, the particle אֵת is

common. It is greatly used before persons, and especially before pronouns, which it assumes as suff. in the case of the pers. pron. It is also used, however, before things. Gen. 2. 15 וַיִּקַּח אֶת־הָאָדָם he took *the man*; 2. 24 יָעֻזַּב אֶת־אָבִיו shall leave *his father and his mother*; 4. 11 לָקַחַת אֶת־דָּמִי אֶחָדָה to receive *thy brother's blood*; 40. 4 וַיַּשְׁרֵת אֹתָם and he served *them*; 41. 10 וַיִּתֵּן אֹתִי and he put *me*. Though the use of אֵת is common, it is very often wanting, and is much less employed in poetry and elevated condensed style than in the broader prose writing. It is altogether wanting for ex. in the poems, Ex. 15., Deu. 32., Jud. 5., 1 S. 2., and other poetical passages. 1 S. 23.

Rem. 1. The direct obj. when a pron. is often appended to the verb. as suff., esp. in earlier style, Gen. 4. 8 וַיַּהַרְגֵהוּ and slew *him*; in later style אֹת with suff. has greater currency. But אֵת must be used in these cases: (a) when for the sake of emphasis the obj. is to be placed before the verb; Jud. 14. 3 אֶתָּה קַח־לִי get *her* for me. Gen. 7. 1; 24. 14; 41. 13, 1 S. 8. 7; 21. 10, Hos. 2. 15. (b) When obj. is governed by inf. abs., which is too inflexible to receive suff.; Gen. 41. 43 וַיִּתֵּן אֹתוֹ and set *him* over, &c., 1 S. 2. 28, Jer. 9. 23, Ez. 36. 3. (c) When the verb, whether fin. or infin., has already a nearer suff. either of subj. or obj.; 2 S. 15. 25 וַיְהִי אֵתוֹ he will let *me* see *it*; Gen. 29. 20 בְּאַהֲבָתוֹ אֶתָּה because of *his* loving *her*. Gen. 19. 17; 38. 5, Deu. 7. 24, 1 S. 1. 23; 18. 3, 2 K. 8. 13—the form Deu. 31. 7 is unusual, cf. 1. 38; 19. 3. Similarly when subj. of inf. cons. is a noun, Deu. 22. 2. In Ar. and Eth., as in Ital., the verb can have two suff., a nearer and more remote.

Rem. 2. When several obj. under the same verb are coupled with *and* אֵת is usually repeated before each of them, esp. if they be distinct from one another, Gen. 1. 1. But usage fluctuates, the newer broader style multiplying אֵת. Gen. 8. 1; 10. 15–18; 12. 5, 20; 15. 19–21; 21. 10.

Rem. 3. The use of אֵת with any acc. except that of direct obj. is rare. (a) Of time, *how long?* Ex. 13. 7, Deu.

9. 25; *when?* Lev. 25. 22. (b) Of place, *whither?* Nu. 4. 19, Jud. 19. 18, Ez. 21. 25. (c) Of restriction, Gen. 17. 11, 14, 25 (not 24), 1 K. 15. 23.

Rem. 4. To the rule that **אח** is used only before def. obj. there are apparent exceptions. First, it is used with undefined obj. (a) In poetry, which greatly dispenses with the art.; e.g. in the case of words denoting a *class*, Is. 41. 7; 50. 4, Pr. 13. 21. (b) In prose with words which are of the nature of pronoun, e.g. **כָּל** all, Deu. 2. 34, 2 S. 6. 1; **אֲחֵר** another, Jer. 16. 13. So with **אֶחָד** one; and Num. in general have a certain definiteness of their own, Gen. 21. 30, Nu. 16. 15, 1 S. 9. 3, 2 S. 15. 16. Comp. the usage with *man*, *woman*, in the sense of *any one*, Ex. 21. 28, Nu. 21. 9, cf. Lev. 20. 14. In some other cases the phrase though put indefinitely has a particular reference, e.g. 2 S. 4. 11 *a righteous man* (Ishbosheth), 1 S. 26. 20 *a flea* (one who is, &c.), i.e. David. In 2 S. 5. 24 *a known* kind of divine rustling is referred to, and art. of 1 Chr. 14. 15 might be accepted were it not the habit of Chron. to correct anomalies. 2 S. 18. 18 *pillar* might be cons. before rel., but text is uncertain (Sep.). 1 S. 24. 6 *of the robe* has prob. fallen out after *skirt* (Sep.). On 1 K. 12. 31; 16. 18, cf. § 22, R. 3.

Secondly, **אח** seems used otherwise than before the obj. (a) Some of the cases are only apparent. For ex. a neut. verb used impersonally with prep. and subj. is felt to have the force of an act. vb.; 2 S. 11. 25 **אֶל־יָרֵעַ בְּעֵינַיִךְ אֶת־הַדָּבָר** = *take not amiss* the thing; so 1 S. 20. 13 (**יִיטֵב**) Neh. 9. 32 **אֶל־יִמְעַט לְפָנֶיךָ אֶת כָּל־הַתְּלָאָה** *regard not as little*; so even the noun **מֵעַט** with prep. **ל**, Josh. 22. 17. Similarly **לִי הִיא** = *to have*, Josh. 17. 11; cf. the Eth. usage with prep. *ba*, in, with, as *baya* is *with me* = *I have*, followed by acc. (Dill. p. 343). (b) In some cases a particle like *behold*, or a verb like *thou hast*, *seest*, may float before the writer's mind under whose regimen the noun falls, as Ez. 43. 7 **אֶת־מְקוֹם בִּסְטִי** *behold* (Sep. *thou seest*) the place of my throne. But in many cases **אח** seems merely to give emphasis or demonstrative distinctness to the subj., particularly the emph. which an *additional* or new thing has, or which is natural in *resuming* things already spoken of. 1 S. 26. 16 where is

the spear ואת־צֶפֶתַח and the cruse? 1 S. 17. 34 there came the lion ואת־הַרְיֹב and the bear too (the verbs are frequent.). Ex. of resumption, Jud. 20. 44, 2 S. 21. 22, 1 K. 2. 32, Ez. 14. 22, Zech. 8. 17. Other ex. Nu. 3. 26; 5. 10, 2 K. 6. 5, Jer. 27. 8; 36. 22, Ez. 17. 21; 35. 10; 44. 3 (47. 17-19?), Neh. 9. 19, 34, Hag. 2. 17, Zech. 7. 7, Ecc. 4. 3, Dan. 9. 13. Cf. Ez. 43. 17 after prep.; 1 S. 30. 23 text obscure (Sep.).

§ 73. Classes of verbs governing acc. of obj.—(a) As in other languages active verbs take acc. of obj., as נתן *give*, לקח *take*, שים *put*, רדף *pursue*. But so also many verbs properly *stative*, as אהב *love*, שנא *hate*, חפץ *desire*, and even יכל *to be able* (Is. 1. 13, *prevail over* Ps. 13. 5). So בכה *to weep for, bewail*.

(b) The causative of verbs intrans. in Kāl, as בוא *come*, hiph. *bring*, יצא *go out*, hiph. *bring out*, עלה *ascend*, hiph. *bring up*, ירד *go down*, hiph. *bring down*, &c.

(c) Verbs of *fulness* and *want*, as מלא *be full of*, שבע *be satisfied with*, חסר *to want*, שכל *be bereaved of*. Is. 1. 11 שבעתי עלות אילים I am sated with *burnt-offerings of rams*; v. 15 ידיכם דמים מלאו your hands are full of *blood*; Deu. 2. 7 לא חסרת דבר thou didst want nothing. Gen. 18. 28; 27. 45, Ex. 15. 9. The acc. here is perhaps properly one of *specification*.—Pr. 25. 17 שבע with acc. of person, so מלא Ex. 15. 9.

(d) Verbs of *putting on* and *putting off* clothes, as לבש *put on*, פשט *strip*, עטה *be clothed with* (more poetical). 1 K. 22. 30 ואתה לבש בגדיה but don thou thy robes; 1 S. 19. 24 ויפשט גם־הוא בגדיו he, too, stripped himself of his clothes; 28. 14 והוא עטה מעיל wearing a robe. Gen. 38. 19, Deu. 22. 5, 1 S. 28. 8, Is. 49. 18, Lev. 6. 4, Song 5. 3. Is. 59. 17, Ps. 109. 29. For put off הסיר is often used.

(e) Verbs signifying to *inhabit, dwell in*, as ישב *dwell in*, שכן *id.*, גור *dwell with*, Is. 44. 13, Jer. 17. 6, Ps. 37. 3, Jud.

5. 17, Is. 33. 14, 16, Ps. 94. 17. In poetry even acc. of person, Ps. 5. 5; 120. 5.—The consn. with prep. is more usual in prose.

(f) Verbs of *speaking*, as דִּבֶּר *to speak*, עָנָה *answer, hear*, קָרָא *call*, צִוָּה *command*, &c. But consn. with prep. is also common in most of these cases.

Rem. 1. The verbs בּוֹא *go in*, יָצָא *come out*, may also be construed with acc., Jer. 10. 20 יֵצְאוּנִי בְנֵי יִצְחָק my children *have gone out from me*, 2 K. 20. 4, Jos. 8. 19. So הָלַךְ in the sense of *go through, walk in* (different from acc. of goal, *whither?*) Deu. 1. 19; 2. 7, Is. 50. 10 (darkness), Job 29. 3.

Rem. 2. Under (c) may be classed such verbs as שָׂרִץ *to swarm with*, Ex. 7. 28, פָּרַץ *to multiply greatly*, cf. Pr. 3. 10. נָזַל *to flow with*, Jer. 9. 17, and similar verbs, as שָׂטַף *to overflow with*, Is. 10. 22; יָרַד *go down (flow) with*, Jer. 13. 17, Lam. 3. 48, Ps. 119. 136; הָלַךְ *go (flow) with*, Jo. 4. 18; נָטַף *to drop*, Jud. 5. 4, Jo. 4. 18, Song 4. 11; and others. Also עָלָה *to come up (be overgrown) with*, Is. 5. 6 וְעָלָה שְׁמִיר וְיָשַׁת it shall come up *in thorns and briars*; 34. 13.

Rem. 3. Under (d) come such verbs as אָזַר *to gird (oneself) with*, 1 S. 2. 4; חָגַר *to gird on*, 1 S. 25. 13, Is. 15. 3; עָרְהָה *to deck (oneself) with*, Hos. 2. 15, Is. 61. 10, Job 40. 10; and others which mostly occur with two acc.

Rem. 4. The pron. suff. is usually direct obj., but sometimes indirect, Zech. 7. 5 אָנִי צָמַחְתִּי אָנִי did ye fast *for me?* Job 31. 18 נִדְלַנִי כָאֵב grew up *to me* as a father. This kind of consn. (instead of prep.) is easier with suff., e.g. Job 6. 4 array *against me*, Neh. 9. 28 cry *unto thee*, Is. 44. 21 forgotten *of me*, Jer. 20. 7, 1 K. 16. 22, 2 Chr. 28. 20. In Is. 65. 5 rd. *pi.* קִדְשְׁתִּיךָ stand back! *I shall sanctify thee!* cf. Ez. 44. 19.—So with reflex. vb. Ps. 109. 3, though such verbs may take direct acc., Gen. 37. 18, Jos. 18. 5, Jud. 19. 22, Is. 14. 2. Ps. 42. 5 אֶרְדָּם is explained by Hitz. *in Rücksicht auf sie*; perhaps *pi.* אֶרְדָּם.

Rem. 5. The pron. obj. is often omitted contrary to our idiom, particularly after vbs. of *giving, bringing, putting, telling*, and others. Gen. 2. 19 וַיָּבֵא and brought *them*, 1 S. 17. 31 וַיַּגִּדוּ they told *them*, 1 S. 19. 13 וַתִּשֶׂם she put *them*. Gen. 12. 19; 18. 7; 27. 13, 14; 38. 18, Deu. 21. 12.—Different

is the case where certain verbs by a brachylogy may omit their obj. *e.g.* נשא *lift up*, sc. קול, Is. 3. 7; 42. 2. נשא ל *forgive*, sc. עון, Is. 2. 9, Gen. 18. 24. ברח sc. ברית 1 S. 20. 16, 2 Chr. 7. 18. הפיל sc. גורל *lot*, 1 S. 14. 42, Job 6. 27, cf. Jud. 18. 1. שים sc. לב Job 4. 20, so בוגן Job 8. 8. שמר *to retain*, sc. אף *anger*, Jer. 3. 5, Ps. 103. 9. שלה sc. יד 2 S. 6. 6. הקשה sc. עֶרֶף *neck*, Job 9. 4, cf. Jer. 7. 26. So מלא אחרי sc. ללכת *to go*, Jos. 14. 14. In 1 S. 24. 11 *eye* seems om., but perh. *rd.* 1st pers. with Sep. Syr. Cf. 2 K. 10. 13.

Rem. 6. Sometimes the obj. is regarded as the *instrument* or *means* by which the action is realised, and construed with prep. ב. Ex. 7. 20 הרים בַּמִּטָּה *to lift up with the rod*, Lam. 1. 17 פָּרְשָׁה בְּיָדֶיהָ *she stretches out with her hands*. Jer. 18. 16 *to wag with the head*; Job 16. 10 *to open with the mouth*, Ps. 22. 8; Job 16. 9 *to gnash with the teeth*; Jer. 12. 8 *to give forth with the voice*. Cf. Pr. 6. 13. So the phrase קרא בשם *to call with the name* = *invoke* Gen. 4. 26, *proclaim* Ex. 34. 5, &c.

Rem. 7. The direction of the action upon obj. is sometimes indicated by prep. ל, particularly with ptp. and inf. whose rection is weaker than that of fin. vb. Is. 11. 9 לִים מְכַסִּים *covering the sea*, cf. different order, Hab. 2. 14. Am. 6. 3, Is. 14. 2. The caus. (hiph., pi.) not uncommonly reaches its obj. by ל, Nu. 32. 15, 1 S. 23. 10 (2 S. 3. 30), Is. 29. 2, Am. 8. 9, Hos. 10. 1, cf. Jer. 40. 2, Ps. 69. 6; 73. 18, Job 11. 6.—In later style ל is used in all the senses of את, *e.g.* (a) direct obj. 1 Chr. 16. 37; 25. 1; 29. 22, Ezr. 8. 16, 24. (b) resumptive (or appos.) 1 Chr. 5. 26, 2 Chr. 2. 12; 23. 1, Ps. 136. 19, 20. (c) giving prominence to preposed subj.

4. Verbs with two Acc. of the Object

§ 74. Many verbs and forms of verbs govern two objects. There are several cases. First, when the two obj. (generally a pers. and a thing) have no relation to one another, and could not stand as subj. and pred. in a simple proposition, as, he showed *him the place*. Secondly, when the two obj.

are so related that in a simple sentence the one might be pred. of the other, as *man is dust*; he made *man* (of) *dust*. Thirdly, in a wider way, when the action is performed upon the main obj. through the medium of some other thing, this *means* as coming also under the action of the verb is considered a remoter *obj.*, as, they stoned *him* (with) *stones*.

§ 75. To the first class belong—(a) The causatives of verbs transitive in the K_{al}; Deu. 8. 3 וַיֹּאכֶלְהָ אֶת־הָמָן he fed *thee with manna*; Jud. 4. 19 הִשְׁקִינִינָא מַעַט־מַיִם give *me a little water to drink*; 4. 22 אֶרְאֶךָ אֶת־הָאִישׁ I will show *thee the man*. So הוֹדִיעַ to show, 1 S. 14. 12; הָבִין, הוֹרָה to show Is. 28. 9; הִנְחִיל make to inherit, Deu. 3. 29; 31. 7; לָמַד to teach, Jud. 3. 2, Deu. 4. 5; הִשְׁמִיעַ cause to hear, 2 K. 7. 6, Song 2. 14. 2 K. 6. 6; 11. 4. An ex. of three acc. 2 K. 8. 13 showed *me thee king*, &c.

(b) The caus. of verbs of plenty and want (§ 73 c). Gen. 42. 25 בָּרַךְ אֶת־נְלִיהֶם וַיִּמְלְאוּ they filled *their sacks with corn*; 26. 15. 1 K. 18. 13 וַיִּזְכֹּקֵם לֶחֶם וּמַיִם I supported *them with bread and water*, Gen. 47. 12, Is. 50. 4. הִשְׁבִּיעַ to satisfy with, Ps. 132. 15. חָסַר to make want, Ps. 8. 6. רָוָה to water with, Is. 16. 9. Cf. Jud. 19. 5, Ps. 51. 14; 104. 15, Lam. 3. 15. Some cases may belong to a.

(c) The caus. of verbs of *clothing with, stripping off* (§ 73 d'). Under this may come verbs of *covering, girding, surrounding with, overlaying* or *plating with, crowning*, &c. 1 S. 17. 38 וַיִּלְבֹּשׁ אֶת־דָּוִד מְדִיו he put *his garments on David*, Gen. 41. 42, Ps. 132. 16, 18. Gen. 37. 23 וַיִּפְשְׁטוּ אֶת־קִטְנֹתוֹ they stripped *Joseph of his coat*. Nu. 20. 26, 28, Is. 22. 21. If the action be performed on oneself one acc. may be represented by reflex., 1 S. 18. 4 וַיִּתְּפֹשֶׁט אֶת־הַמְּעִיל he stripped *himself of the robe*. Comp. § 73, R. 4.

(d) Verbs of *asking, answering, calling, commanding* in

the sense of *intrusting to*, &c. (§ 73 *f*). Is. 58. 2 וּשְׁאֲלוּנִי they ask *me* for judgments of righteousness. 1 K. 12. 13 וַיַּעַן אֶת־הָעָם קָשָׁה he returned *the people* a harsh answer, 1 S. 20. 10. So the phrase הֵשִׁיב דָּבָר, Gen. 37. 14 וַהֲשִׁבֵנִי דָּבָר and return *me* an answer (or, bring *me* word), 2 S. 24. 13, 1 K. 12. 6. 1 S. 21. 3 הִמְלִיךְ צִוֵּנִי דָּבָר intrusted *me* with a matter. So שָׁלַח in this sense, Ex. 4. 28, 1 K. 14. 6. To call, Gen. 41. 51, 52. Is. 45. 11, Ps. 137. 3. 1 K. 18. 21.

Similarly the verbs in § 73, R. 1; הוֹלִיךְ Hos. 2. 16, Deu. 8. 2, Lam. 3. 2.

§ 76. When two nouns might form the subj. and pred. in a simple affirmation they become under a verb a double obj. acc. There are two cases: e.g. *man* is *dust*;—he made *man* of *dust* (so-called acc. of *Material*); and, *the stones* are *an altar*;—he built *the stones* into *an altar* (so-called acc. of *Product*). The nearer obj. is usually *def.* and the more remote *indef.* Such verbs are those of *making*, *placing*, *putting*, *appointing*, and verbs of the mind as to *see*, *know*, *consider*, *think*, *find*, &c. Gen. 2. 7 וַיַּצֵּר אֶת־הָאָדָם עֹפָר he made *the man* (out of) *dust* of the ground. Deu. 27. 6 וַיִּבְנֶה אֶת־הָאֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבֵּחַ י' (of) *whole stones* shalt thou build *the altar* of Je. Gen. 27. 9, Ex. 20. 25; 25. 18, 28; 38. 3, 1 K. 7. 15, 27.—1 K. 18. 32 וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ he built *the stones* into *an altar*. Is. 3. 7 לֹא תִשְׁמְנִי קֹצִין עָם appoint *me* not a ruler of a people, 5. 6; 28. 15, Gen. 28. 18, Ex. 32. 4, 1 S. 28. 2, Mic. 4. 13; 6. 7. Deu. 1. 15 וַאֲתָן אֹתָם and I made *them* heads, 1 K. 14. 7, Is. 3. 4. Gen. 15. 6 וַיַּחְשְׁבֶהָ לוֹ צְדָקָה he counted *it* righteousness to him.

The same consn. occurs with adj. and ptc., which then forms a predicate acc. (tertiary pred.). Gen. 7. 1 אֶתֶּה רְאִיתִי יִתְנֶה י' נָגַף thee have I perceived *righteous*, Deu. 28. 25

Je. shall make *thee* defeated, *v.* 7. Jer. 22. 30, Is. 53. 4; 26. 7.
2 K. 14. 26.

§ 77. More generally, when in reaching the main obj. the verb brings some other thing under its action, both are put in acc. of obj. Is. 5. 2 וַיִּטְעֵהוּ שִׁרְקָה he planted *it* with *choice vines*, Jud. 9. 45 וַיִּזְרְעָה מֶלַח he sowed *it* with *salt*. Mic. 7. 2 hunts *his brother* with *a net*, Mal. 3. 24 smite *the earth* with (into) *a curse*, Ps. 64. 8 shoot *at them* with *arrows*; Ps. 45. 8 anointed *thee* with *oil*; 2 K. 19. 32 (קֶדֶם *pi.*); Ps. 88. 8. Jos. 7. 25 וַיִּרְגְּמוּ אֹתוֹ אֲבָן they stoned *him* with *stones*, Lev. 24. 23, 2 Chr. 24. 21; also with ב *instrum.*, and so סָקַל *to stone* always, Jos. 7. 25, Deu. 13. 11, 1 K. 21. 13.—Pr. 13. 24.

§ 78. Besides the double obj. verbs may have two acc. of different kinds, as obj. and *cog.* acc., 1 K. 2. 8 קָלַלְנִי קָלָלָה cursed *me* with a bitter *curse*, 2 K. 17. 21, 1 K. 8. 55; acc. of *condition*, Gen. 27. 6 מְדַבֵּר אֶת־אָבִיָּה I heard *thy father speaking*; acc. of *restriction*, Gen. 37. 21 smite *him* as *to life* (mortally); acc. *loci*, 37. 24 they cast *him* הִבֹּרָה *into the pit*, &c.

Rem. 1. Under § 75 *b* may come verbs of *giving*, *granting*, &c., נתן, חנן *to grant* Gen. 33. 5; to *bless with* Gen. 49. 25, 28; to *requite with* שלם 1 S. 24. 18, Ps. 35. 12.

Rem. 2. Under § 75 *c* might be classed כסה *pi.* to *cover*, Mal. 2. 13, Ps. 104. 6; אִזַּר *pi.* to *gird* Ps. 18. 33, חָגַר *to gird* Ex. 29. 9; סָבַב *surround with* 1 K. 5. 17, עָטַר *pi.* to *surround with*, crown Ps. 5. 13; 8. 6; 103. 4; סָפַן *to ciel with* 1 K. 6. 9; צָפָה *pi.*, חָפָה *pi.* to *overlay with* 1 K. 6. 20, 21, 22, Ex. 25. 11, 28, 2 Chr. 3. 4–9; טָוַח *to daub with* Ez. 13. 10. Song 3. 10 paved *with love*. Some of these cases might be classed under § 77.

Rem. 3. Under § 76 come such verbs as עָשָׂה *make*, בָּנָה *build*, נָתַן *make, put*, Jos. 9. 27; 11. 6, 1 K. 14. 7. שָׂם *put*, 1 S. 28. 2, 2 K. 10. 8, Is. 28. 15, Ps. 80. 7; 105. 21. שָׂא *put* Is. 5. 6, Ps. 21. 7; 88. 9; 110. 1. בָּרָא *create*, Is. 65.

18. הפך *to turn into* Ps. 114. 8. Ex. of so-called acc. of product, 1 K. 11. 30 rent *it* into 12 *pieces*, Am. 6. 11 smite *the house* into fissures, Hab. 3. 9 cleave *rivers* into dry ground, Ps. 74. 2. Ar. Gram. regards such cases as acc. of specification.

Rem. 4. The affinity of the consn. § 76 to the usage of Apposition (§ 29) is evident. The two obj. are virtually in Appos. 2 Chr. 2. 15.

Rem. 5. For second obj. ל is frequently used, esp. with persons, Gen. 2. 22 built the rib לְאִשָּׁה into a woman; 12. 2 I will make thee לְנָוִי a nation. With שִׁים Is. 14. 23; 23. 13; 28. 17. So חֵשֵׁב *to reckon* Gen. 38. 15, 1 S. 1. 13, and usually; *to turn into* Am. 6. 12, &c. And prep. for 2nd acc. is common in other cases, as *to satisfy with* ב Is. 58. 11, Lam. 3. 15; *to smite on the cheek* עַל, Mic. 4. 14; *to overlay with* ב, Jer. 10. 4, 2 K. 19. 1.

Rem. 6. Ecc. 7. 25 לָרַעַת רָשָׁע בְּסֵל *to know wickedness* (to be) *folly*, is an ex. of verb of the mind. The consn. with כִּי *that* is more usual. Ar. Gr. draws a distinction between verbs like *to see*, &c. as verbs of *sense* and as verbs of the mind. In both cases they take 2 acc., but the 2nd acc. differs. I saw *him sleeping* (verb of sense), *sleeping* is acc. of condition; in the other case it is 2nd obj., *perceived him* (to be) *sleeping* = that he was sleeping, pred. acc.

Rem. 7. Two acc. appear in the phrase עָשָׂה כָּלָה *to make* (to be) a *full end*, utterly destroy, Neh. 9. 31 עָשִׂיתֶם כָּלָה, Nah. 1. 8, Jer. 30. 11, though אֵת seems prep. Jer. 5. 18. Strong consns. occur in poetry, Ps. 21. 13, put *them the back* שָׁבָם, 18. 41 make *them the back* עָרַף, i.e. cause them to turn the back (in flight) to one. Ex. 23. 27.

Rem. 8. Sentences beginning with כִּי, אֲשֶׁר, אֲשֶׁר *that, how that*, after *tell, show*, &c. form virtually a 2nd obj. § 146. And so words with כ *as, for*, Gen. 42. 30 held us בְּמַרְגְּלִים *spies*, Ps. 44. 12.—Unique perhaps is הִנִּיר with 2 acc., Ez. 43. 10. 2 S. 15. 31 rd. גִּלְדֹּר; 2 K. 7. 9 בֵּית is acc. *loci*; Job 26. 4 אֶת־מִי = *by whose help* (inspiration), as Gen. 4. 1, according to parallel clause.

5. *Construction of the Passive*

§ 79. When *one obj.* is governed by the act. this may become subj. of the pass., as in other languages. But frequently the pass. is used, as we say, impersonally (3 sing. mas.), and governs in the same way as the act.—the idea being that the pass. expresses an action of which the agent is unknown, or, not named. 1 K. 2. 21 יָתֵן אֶת־אֲבִישָׁג *let Abishag be given*; Jer. 35. 14 הוֹנִדְּבִי יְהוֹנָדָב the commands of Jon. *are performed*; Gen. 40. 20 יּוֹם הֵלֵדָתָה the day Ph. *was born* (inf.). Ex. 21. 28 לֹא יֵאָכַל its flesh *shall not be eaten*. Gen. 4. 18; 27. 42, Ex. 10. 8, Deu. 12. 22, Jos. 9. 24, 2 S. 21. 6, 11, 1 K. 18. 13, 2 K. 5. 17, Hos. 10. 6, Am. 4. 2, Jer. 38. 4.

§ 80. When *two obj.* are governed in the act. the nearer of the two usually becomes subj. of the pass., and the more remote is retained in accus. Is. 6. 4 וְהַבַּיִת יִמָּלֵא עָשָׁן and the house was filled *with smoke*; Ex. 1. 7, Is. 2. 7, 8; 38. 10. Gen. 31. 15 הֲלוֹא נִכְרִיּוֹת נִחְשְׁבָנוּ לוֹ are we not counted *for strangers* by him? Cf. 15. 6, Is. 40. 17. Mic. 3. 12 צִיּוֹן שָׂדֵה תִּהְיֶה Zion shall be ploughed *into a field*; Is. 6. 11; 24. 12. 1 K. 6. 7 the house אֲבֵן שְׁלֵמָה נִבְנָה was built *of unhewn stones*, Ezr. 5. 8, cf. Deu. 27. 6.—Gen. 17. 11, Ex. 13. 7; 25. 31, Lev. 6. 9, Jud. 18. 11, 1 K. 7. 14; 14. 6 (cf. Ex. 4. 28); 22. 10, Ps. 80. 11, Pr. 24. 31. So cog. acc. Jer. 14. 17.

§ 81. The connexion between the real personal agent and pass. vb. is usually expressed by prep. ל. Gen. 14. 19 בָּרוּךְ לֵאלֹהִים עֲלֵינוּ blessed *by God*; 31. 15 נִחְשְׁבָנוּ לוֹ we are counted *by him*; Is. 65. 1 נִמְצָאתִי לֹלֵא בְקוֹשְׁנֵי I was to be found *by those who sought me not*. Gen. 25. 21, Ex. 12. 16, Jos. 17. 16, 1 S. 15. 13, Jer. 8. 3, Neh. 6. 1. More rarely by מִן (*from, of source*), Hos. 7. 4 תִּנּוֹר בִּיעָרָה מֵאֹפֶה an oven heated *by a baker* (text doubtful), Lev. 21. 7; cf. Jud. 14. 4,

Mal. 1. 9, Job 4. 9, 1 Chr. 5. 22. Prep. מִן is usual of *cause* or means, not personal. Gen. 9. 11 יִכָּרֵת מִמֵּי הַמַּבּוּל be cut off *by the waters* of the flood, Ob. 9, Job 7. 14. Prep. ב (through, of instrum.) is also used of persons, Gen. 9. 6 בְּאָדָם דָּמוֹ יִשְׁפָּךְ *through men* shall his blood be shed.

Rem. 1. More rarely the remoter obj. becomes subj. of pass., Lev. 13. 49 וְהִרְאָה אֶת־הַכֹּהֵן and it shall be shown *to the priest*, cf. Ex. 26. 30. So Ar. can say, 'u'ṭiya zeidan dirhamun, a dirhem was given Zeid, though usually, Zeid was given a dirhem (zeidun dirhaman).

Rem. 2. It is seldom that both acc. of act. are retained in pass., Nu. 14. 21, Ps. 72. 19. Such impers. use of pass. is easier when the act. governs one acc. and prep., Gen. 2. 23 לֵוְנָתָה יִקְרָא אִשָּׁה *this shall be called woman* (acc.), Is. 1. 26, Nu. 16. 29. Of course all acc. except that of the *obj.* must be retained in pass.

Rem. 3. The exx. given above show that the use of acc. after pass. is classical, though the usage perhaps increased in later style. It is common with יָלַד *to bear*, Gen. 4. 18 (J); 21. 5; 46. 20, Nu. 26. 60. The consn. of this word in some cases is uncertain, Gen. 35. 26 (Sam. *pl.*), cf. 36. 5, 1 Chr. 2. 3, 9; 3. 1, 4. Other exx. Gen. 21. 8, Nu. 7. 10. Ex. 25. 28; 27. 7, Lev. 16. 27. Nu. 11. 22; 26. 55 (cf. *v.* 53); 32. 5. Gen. 17. 5; 35. 10. Gen. 17. 11, 14, 24, 25 (acc. of restriction). In some cases where noun with אֵת precedes the pass. the אֵת may merely give definiteness to the subj., Jud. 6. 28; and in other cases אֵת may be resumptive, Jos. 7. 15.

Rem. 4. The pass. *be heard* in sense of *answered* is niph. of עָנָה, Job 19. 7, Pr. 21. 13. Pass. of שָׁמַע does not seem used in this sense with personal subj. (cf. Del. N.T. Matt. 6. 7).

SUBORDINATION OF ONE VERB TO ANOTHER

§ 82. There are two cases—(a) When the first verb expresses the *mode* of the action denoted by the second. In this case the second verb expresses the real action, and the first has to be rendered adverbially. Gen. 31. 27 נִתְבָּאֵת

הִקְשִׁיתָ לְשֹׂאֵל *thou hast fled away secretly*; 2 K. 2. 10 *thou hast asked a hard thing* (lit. *done hardly as to asking*); Ex. 8. 24 לֹלֶכֶת לְאַתְרֵהֶיךָ *ye shall not go far away*; Ps. 55. 8. Jer. 13. 18 הִשְׁפִּילוּ שְׁבוּ *sit down low*. 1 S. 1. 12; 2. 3; 16. 17, 2 S. 19. 4, 1 K. 14. 9, 2 K. 21. 6, Is. 23. 16; 29. 15; 55. 7, Jer. 1. 12; 16. 12, Hos. 9. 9, Am. 4. 4, Jon. 4. 2, Ezr. 10. 13, 2 Chr. 20. 35. The consn. is common with שׁוּב *to do again*, הִנָּדִיל, הִרְבָּה &c.

(b) When the two verbs express distinct ideas. Gen. 11. 8 וַיַּחְדְּלוּ לְבְנוֹת הָעִיר *and they gave up building the city*; 1 S. 18. 2 וְלֹא נָתַן לָשׁוּב *he did not allow him to return*. 1 S. 17. 39 *rd.* perhaps וַיֵּלֶךְ לְלֶכֶת.

§ 83. Modes of connection.—(a) The second verb is subordinated to the first in *inf. cons.*, with, or less commonly without, ל, or still less commonly in *infin. abs.* See exx. above, and cf. § 90 c.

(b) The verbs are *co-ordinated* in the same tense-form with *vav*. Gen. 24. 18 וַתַּמְהֵר וַתִּרְדּוּ בָּהּ *she hastened to let down her pitcher*; 44. 11. 2 K. 6. 3 הוּאֵלֶּנָּה וְלֶךְ *consent to go*; Jud. 19. 6. Gen. 25. 1 וַיִּקַּח אִשָּׁה אַחֶרָה *and took another wife*; 1 K. 19. 6 וַיֵּשֶׁב וַיִּשְׁכַּב *and he lay down again*; 2 K. 1. 11, 13. Instead of the same tense the equivalent *vav conv.* form may be used, Hos. 2. 11 אָשׁוּב וְלִקְחָתִי *I will take back again*. Gen. 27. 42, 2 S. 7. 29, 1 S. 20. 31, Is. 6. 13, Mal. 1. 4, Job 6. 9.—Jos. 7. 7, Is. 1. 19, Est. 8. 6, Dan. 9. 25.

(c) The verbs are co-ordinated without *vav*, *asyndetously*. Esp. in imper.; 2 K. 5. 23 קַח שְׁנַיִם טַלְטָלִים *please take two talents*; 1 S. 3. 5 שָׁכַב שׁוּב *lie down again*; v. 9, Gen. 19. 22, Deu. 2. 24. Jos. 5. 2, Is. 21. 12, Jer. 13. 18, Ps. 51. 4.—*Impf.* Hos. 1. 6 לֹא אוֹסִיף עוֹד אֲרַחֵם *I will no more pity*; Gen. 30. 31 אֲשׁוּבָה אֲרַעָה צֹאֲנֶךָ *I will keep thy flock again*; 1 S. 2. 3 אַל־תִּרְבּוּ תִּדְבְּרוּ *speak not always*. Mic.

7. 19, Lam. 4. 14, Ps. 50. 20; 88. 11; 102. 14, Job 10. 16; 19. 3; 24. 14. Or with equivalent *vav conv.*, Is. 29. 4 רָשַׁפְלִית תִּדְבְּרִי thou shalt speak low out of the ground (1 S. 20. 19 *rd.* וְשַׁלְשֶׁת תִּפְקֹד shalt be greatly missed a third time, cf. v. 18).—*Perf.* Ps. 106. 13 שָׁכְחוּ מִהֵרֹו speedily they forgot. Hos. 5. 11; 9. 9, Zeph. 3. 7, Zech. 8. 15.—*Ptcp.* Hos. 6. 4; 13. 3.—The vigorous הִייתִי אֶכְלָמִי Gen. 31. 40 reminds of Ar. *kuntu* . . . *ya'kuluni*;—more usually with inchoative *pendens*, as Gen. 24. 27. § 106.

Rem. 1. The second verb is occasionally subordinated in *impf.*, Is. 42. 21 הִפִּין לְמַעַן צִדְקוֹ וְגִדְלִי Je. was pleased to make great; Job 32. 22 לֹא יִרְעָתִי אֶכְנֶה I am not good at flattering; Is. 47. 1 לֹא תוֹסִיפִי יִקְרָאוּ לָךְ thou shalt no more be called. Lev. 9. 6, Nu. 22. 6, Lam. 1. 10. The consn. is more common in Syr., Noeld. § 267.

Rem. 2. In a few instances the *ptcp.* or an *adj.* is subordinated (*acc.*). Is. 33. 1 בְּהִתְיַמֵּד שׁוֹדֵר when thou art done destroying; 1 S. 3. 2 וְעֵינָיו הֵחֵלּוּ בְּהוֹת his eyes had begun to be dim. 1 S. 16. 16, Hos. 7. 4, Jer. 22. 30, Neh. 10. 29. So probably a noun, Gen. 9. 20, N. began (as) a husbandman (*acc.*). The consn., and N., the husbandman, began and planted (was the first to plant, or, planted for the first time, Gen. 10. 8, 1 S. 14. 35; 22. 15), is rather unnatural, though cf. the appos. Gen. 37. 2. In this sense “begin” is usually followed by *inf.*, but cf. Ezr. 3. 8.—“One of them” says—

“Or (nae reflection on your lear),
Ye may commence a shaver,” &c.

Rem. 3. The asyndetous consn. § 83c is very common in Syr., Noeld. § 337. In Ar. the older and classical consn. was with *fa*, and, Wr. ii. § 140; de Lag. *Uebersicht*, p. 209 *seq.*, does not alter this fact.

Rem. 4. Such words as לָךְ, לָכֵן come, קום arise, are used almost as interjections though construed regularly, Is. 22. 15 לָכֵן בָּנָה, 1 K. 1. 13 לָכֵי וּבָאִי v. 12, Gen. 19. 15, 1 S. 9. 5. The *mas.* לָכֵן is even used to a woman, Gen. 19. 32. Both verbs often merely confer liveliness on the real action, Hos. 5. 15; 6. 1, Gen. 19. 35, Ps. 88. 11. Some fixed compound

phrases express only a *single* idea, as וַיַּעַן וַיֹּאמֶר *answered and said*, וַתֵּלֶד וַתְּהַר *conceived and bore* = *she bore*, Gen. 21. 2. Text 1 S. 1. 20 is probably quite right. Comp. 1 Chr. 4. 17 where וַתְּהַר alone is used for the whole phrase.

Rem. 5. In some instances the modifying verb stands second, Jer. 4. 5 קָרָאוּ מְלֵאוּ *cry with full voice*, cf. 12. 6 קָרָאוּ מְלֵא. Is. 53. 11, Jo. 2. 26.

THE NOMEN ACTIONIS OR INFINITIVE

1. Infinitive Absolute

§ 84. The infin. abs. as an abstract noun expresses the bare idea of the verbal action, apart from the modifications which subject-inflections or tense-forms lend to it. Used along with the inflected form it gives emphasis to the expression of the action, and, when used alone, graphically represents the action in its exercise, continuance, prevalence, and the like, sometimes almost with the force of an exclamation.

Construction of inf. abs.—Expressing the bare notion of the verb the inf. abs. refuses to enter into close construction, receiving neither suffixes nor prep. It may, however—

(a) Be the subj. in a nominal sent., esp. when the pred. is טוב *good*, or לא טוב (in poet. בֶּל טוֹב) *not good*, but also otherwise. Pr. 28. 21 הִכָּרְפָּנִים לֹא-טוֹב *to be partial* is not good. 1 S. 15. 23, Jer. 10. 5, Pr. 24. 23; 25. 27, Job 25. 2. In Job 6. 25 it is subj. to a verbal sent.

(b) Or the obj. of a verb. Is. 1. 17 לִמְדוּ הַיָּטִיב *learn to do well*; 42. 24 לֹא אָבוּ הָלֹךְ *they willed not to walk*. Is. 7. 15; 57. 20, Pr. 15. 12, Job 9. 18; 13. 3. Rarely in gen. Is. 14. 23 בְּמַטְאֵט הַשִּׁמֹּר *with the besom of destruction*. Pr. 1. 3; 21. 16. Cf. Rem. 1.

(c) It may govern like its own finite verb, e.g. acc., Hos. 10. 4 בָּרַת בְּרִית *making covenants*; Is. 22. 13 הָרַג בָּקָר *killing oxen* and slaying *sheep*. Is. 5. 5; 21. 5;

59. 4, 13, Pr. 25. 4, 5. Or prep., Is. 7. 15 **וּבָחַר** **בְּרָע** **וּבָחַר** **בְּטוֹב** to refuse *evil* and choose *good*. It is not followed by *gen.* either of noun or pron.

Rem. 1. 1 S. 1. 9 is the only ex. of inf. abs. with prep. (text dubious). The inf. abs. tends, however, to become a real noun (Job 25. 2, Lam, 3. 45), and may take prep. when so used, Is. 30. 15, and also when used adverbially, Neh. 5. 18. The inf. cons. hiph. is occasionally pointed like inf. abs., e.g. Deu. 32. 8, Jer. 44. 19, 25, which introduces some uncertainty (Deu. 26. 12, Neh. 10. 39 should perhaps be read *phi.*). Inf. abs. as obj. seems to occur first in Is.

§ 85. Use of inf. abs.—The inf. abs. is used *first*, along with the forms of its own verb, to add emphasis. In this case it stands chiefly before its verb, but also after it. *Secondly*, it is used adverbially to describe the action of a previous verb. And, *thirdly*, it is used instead of the finite or other inflected forms of the verb.

§ 86. Use along with its own verb.—(a) When *before* its verb the kind of emphasis given by inf. abs. may be of various kinds, e.g. that of strong *asseveration* in promises or threats; that of *antithesis* in adversative statements; the emphasis natural in a *supposition* or *concession*; and that of *interrogation*, particularly when the speaker is animated, and throws into the question an intonation of surprise, scorn, dislike, &c. Such shades cannot be reproduced in translation. Occasionally such a word as *indeed*, *surely* (Gen. 2. 17), *forsooth* (37. 8), *of course* (43. 7), *at all* (Hos. 1. 6), &c., may bring out the sense, but oftenest the kind of emphasis is best expressed by an intonation of the voice.

Ex. of *asseveration*: Gen. 2. 17 **מֹת תָּמוּת** *thou shalt (surely) die!* 16. 10; 18. 10, 2 S. 5. 19. Frequently in injunctions; Ex. 21. 28 **יִסְקַל הַשּׂוֹר** **סָקוֹל** the ox *shall be stoned*, 23. 4, Deu. 12. 2, and often. *Antithesis*: Jud. 15. 13 **לֹא בִי אָסַר נַאֲסָרָה וְהָמַת לֹא נִמְיָתָה** *nay, we will bind*

thee, but we will not kill thee. 2 S. 24. 24, Deu. 7. 26; 13. 10; 21. 14, and often, 1 S. 6. 3, 1 K. 11. 22, Am. 9. 8, Is. 28. 28, Jer. 32. 4; 34. 3. *Supposition* (very common): Ex. 21. 5 וְאִם אָמַר יַעֲבֹד הָעֶבֶד but *if the slave should say*. Jud. 11. 30, Ex. 22. 3, 11, 12, 16, 22, Jud. 14. 12, 1 S. 1. 11; 20. 6, 9, 21, 2 S. 18. 3. So *concession*: Gen. 31. 30 וְעַתָּה הָלַךְ הָלַכְתָּ well, thou hast gone off because, &c. (but why steal my gods?). 1 S. 2. 30. In *questions*: Gen. 24. 5 הֲהָיִיב הַמֶּלֶךְ אֶת־בְּנֵי תַמְלִךְ עָלֵינוּ *am I, then, to bring back?* 37. 8, 10 הֲיָדַע כִּי יֹאמַר גִּדַּע כִּי יֹאמַר were we (then) to know? Nu. 22. 30, 37, 38, Jud. 11. 25, 1 S. 2. 27, 2 K. 18. 33, Is. 50. 2, Jer. 26. 19, Ez. 14. 3; 18. 23, Zech. 7. 5.

The peculiar emphasis of inf. abs. is well felt when a speaker gives a report regarding circumstances, or repeats (directly or indirectly) the words of another, or his own thoughts. Gen. 43. 3, 7, Jud. 9. 8; 15. 2, 1 S. 10. 16; 14. 28, 43; 20. 3, 6, 28; 23. 22, 2 S. 1. 6. Also when restrictive particles, אֲדָּ, רַק, are used, Gen. 27. 30; 44. 28, Jud. 7. 19.

(b) In negative sent. inf. abs. precedes the neg. Is. 30. 19 לֹא־תִבְכֶּה בָּנוּ thou shalt not weep. Jud. 15. 13 above, Ex. 8. 24; 34. 7, Deu. 21. 14, Jud. 1. 28, 1 K. 3. 27, Am. 3. 5, Jer. 6. 15; 13. 12. With אֵל, 1 K. 3. 26, Mic. 1. 10. Exceptions occur mostly when a denial is given to previous words, Gen. 3. 4, Am. 9. 8, Ps. 49. 8.

(c) When placed after its verb inf. abs. has often the same force as when before it. 2 K. 5. 11 אָמַרְתִּי אֵלַי יֵצֵא I thought, *He will* (certainly) *come out unto me*. Nu. 23. 11, 2 S. 3. 24; 6. 20, Jer. 23. 39, Dan. 11. 10, 13. In this case inf. abs. is sometimes strengthened by גַּם. Gen. 46. 4 וְאֶנֶּכִּי אֵעֲלֶה גַם־עִלָּה I will also bring thee up; 31. 15, Nu. 16. 13. Inf. abs. always stands after *imper.* and *ptcp.*, Nu. 11. 15 הָרַגְנִי־נָא הָרַג kill me rather (at once); Jer. 22. 10

לְהִלָּךְ בָּכוּ בָּכוּ *weep, indeed*, for him that is gone away. Jud. 5. 23, Is. 6. 9. With ptc. Jer. 23. 17, Is. 22. 17, Jud. 11. 25?

But inf. abs. after its verb suggests an indefinitely prolonged state of the action, and therefore expresses continuance, prevalence, &c. Nu. 11. 32 וַיִּשְׁטְחוּ לָהֶם שְׂטוֹחַ *and they went spreading them out* (the quails). Jer. 6. 29. This use is clearer when another inf. abs. is added; Jud. 14. 9 וַיֵּלֶךְ הָלוֹךְ וְאָכַל *he went on, eating as he went*; Gen. 8. 7 וַיֵּצֵא יְצוּא וָשׁוּב *and it went (always) out and back*. 1 S. 6. 12, 1 K. 20. 37, 2 K. 2. 11, Is. 19. 22. This use is akin to the adverbial use, cf. 2 K. 21. 13, where *rd.* probably מִחָה וְהִפָּךְ, with larger accent at *dish*. This inf. *before* the verb, Is. 3. 16, cf. Ps. 126. 6.

Rem. 1. Exx. like Gen. 43. 3, 7, Am. 9. 8 hardly prove that infin. abs. intensifies the action in the same sense as the *pi*. With 1 S. 20. 6 cf. *v.* 28. In Gen. 19. 9 the inf. after verb may emphasise the assumption *to be judge* on the part of one who was a stranger rather than the *habit* of judging. Jos. 24. 10.

Rem. 2. The inf. abs. is oftenest of the same conjug. as the finite, whether before or after it, *e.g.* *Kal* Gen. 2. 16, *niph.* Ex. 22. 3, *pi.* Gen. 22. 17, *pu.* 40. 15, *hiph.* 3. 16, *hoph.* Ez. 16. 4, *hith.* Nu. 16. 13. But as the *nomen actionis* of the *Kal* expresses the abstract idea of the verb in general, it may be joined with any other conjug., *e.g.* with *niph.* Ex. 21. 20; *pi.* 2 S. 20. 18; *pu.* Gen. 37. 33; *hiph.* 1 S. 23. 22, Gen. 46. 4; *hoph.* Ex. 21. 12 (and always in this phrase *shall be put to death*); *hithpo.* Is. 24. 19. Other combinations are rarer, *e.g.* inf. *hoph.* with *niph.* 2 K. 3. 23, and with *pu.* Ez. 16. 4; inf. *pi.* with *hiph.* 1 S. 2. 16. Occasionally the inf. is from another verb, cognate and similar in sound, Is. 28. 28, Jer. 8. 13; 48. 9 (Zeph. 1. 2?). If text right in Jer. 42. 10, שׁוּב, the weak *yod* has fallen away, cf. Jud. 19. 11, 2 S. 22. 41.

Rem. 3. Instead of inf. abs. the abstract noun is some-

times used; Is. 35. 2, Jer. 46. 5, Mic. 4. 9, Hab. 3. 9 (last two cognate stems), Job 27. 12, cf. Is. 29. 14, both inf. and noun.—Occasionally the form of inf. cons. is used, Nu. 23. 25, Ru. 2. 16, Jer. 50. 34, Pr. 23. 1 (all due to assonance with following verb), Ps. 50. 21, Neh. 1. 7.—2 K. 3. 24 והכוח text amiss (but cf. § 96, R. 4), Ez. 11. 7 *rd.* אֲרֻיָּא. Cf. however, Jos. 4. 3; 7. 7, Ez. 7. 14.

Rem. 4. The verb הלך with its inf. abs. is followed: (a) mostly by another inf. abs. as above in c, e.g. 2 S. 3. 16. וילך הלך ויבנה, Jos. 6. 9, 2 K. 2. 11; but (b) also by ptc. 2 S. 18. 25 וילך הלך ויקרב, Jer. 41. 6, cf. 2 S. 16. 5; and (c) by a finite tense, 2 S. 16. 13 וילך הלך ויקלל, Jos. 6. 13, 1 S. 19. 23, 2 S. 13. 19, cf. Is. 31. 5.

But הלך is often used in a metaphorical sense to express *progress, continuance, &c.* in an action or condition, which is expressed by ptc. or adj. Gen. 26. 13 ויגדל וילך הלך *he grew ever greater.* Jud. 4. 24, 1 S. 14. 19, 2 S. 5. 10, 1 Chr. 11. 9. In the same sense the ptc. הֹלֵךְ is used in a predication. 2 S. 3. 1 ודוד הלך ויחזק *D. waxed stronger and stronger.* Ex. 19. 19 *always waxed louder.* 1 S. 2. 26 (17. 41 in a literal sense), 2 S. 15. 12, 2 Chr. 17. 12, Est. 9. 4, Pr. 4. 18.

Used adverbially with inf. abs. of other verbs inf. abs. of הלך expresses the same idea of progress or endurance. Gen. 12. 9 ויפסע הלוך וינסוע *he continued always journeying;* 8. 3 *always receded more and more,* cf. v. 5.

§ 87. Adverbial use of inf. abs.—The inf. abs. is used to describe adverbially the manner, degree, &c., of the action expressed by a previous verb. This inf. is itself without *and*, but other inf. may be subjoined to it. Deu. 9. 21 ואתה מַחֲרִיף אֹתוֹ and *I beat it, grinding it small;* 1 S. 3. 12 אֶקֶם אֶת כָּל-אֲשֶׁר דִּבַּרְתִּי מֵהַיָּסֵד וְכָל-אֲשֶׁר דִּבַּרְתִּי מֵהַיָּסֵד I will *fulfil* all that I have spoken, *from beginning to end.* Gen. 21. 16; 30. 32, Nu. 6. 23, Jos. 3. 17; 6. 3, 11, 1 S. 17. 16, 2 S. 8. 2, Is. 57. 17, Mic. 6. 13, Zech. 7. 3, Jer. 3. 15; 12. 17; 22. 19. Cf. Gen. 30. 37 מִחֲשֶׁהָ. Some inf. abs. (chiefly hiph.) have become

almost simple adverbs, as הַיָּטִב *well, very*, הַרְבֵּה *much, very*, הַרְחֵק *far*, Gen. 21. 16, Jos. 3. 16.

Rem. 1. Here belongs the phrase of Jer., *e.g.* 7. 13 הַשֵּׁם וְדַבֵּר . . . וְאָדַבֵּר I spoke, *earnestly speaking*, in which inf. of first verb is repeated; 11. 7; 25. 4; 29. 19; 32. 33; 35. 14, 15. As adverbial inf. is without *and*, delete vav in 26. 5.—Instead of inf. of first verb there is finite form, Is. 57. 17, cf. 31. 5. In Hos. 10. 4 the inf. might exegese דָּבְרוּ רַבִּים, giving examples of their idle or swelling words; or they may express actions on the same line as their talk.

§ 88. Inf. abs. instead of inflected forms.—(a) When circumstances, personal relations, &c., have already been suggested by an inflected verbal form, it is often thought sufficient to subjoin further actions in the bare inf. form. This inf. may follow any inflected form, and, unlike the adverbial inf., is introduced by *and*. Jud. 7. 19 וַיִּתְּקֵנוּ בַשּׁוֹפָרוֹת וַנִּפּוֹץ הַכִּדִּים they blew with the trumpets, *and broke* the pitchers; 1 K. 9. 25 וְהִקְטִיר שׁ' וְהִעֲלָה and Solomon offered sacrifices (freq.) *and burnt incense*; Jer. 14. 5 גַּם-אֵילַת בְּשָׂדָה יִלְדָה וְעִזּוֹב שָׂדֵה יִקְנִי וְכָתוֹב בְּסֶפֶר וְחָתוֹם שָׂדֵה יִקְנִי וְחָתוֹם they shall buy fields, *and subscribe deeds, and seal them, and take witnesses*. The usage becomes more common in later style. Cf. Rem. 1.

(b) The bare inf. abs. is used without a preceding inflected form when the verbal action or state in itself, apart from modifications of time, person, &c., is to be forcibly presented, *e.g.* in injunctions which are general; in descriptions of prevailing conduct or condition of things; but also in any case where the action in itself, apart from its conditions, is to be vividly expressed. Ex. 20. 8 זָכוֹר אֶת יוֹם הַשַּׁבָּת *remember the sabbath day!*—Hos. 4. 2 אֵלָה וְכַחֵשׁ וְרָצַח וְגָנַב וְנָאֵף *false swearing, and murder, and theft, and adultery* (they

practise)!—1 K. 22. 30 בַּמִּלְחָמָה וּבֵא *disguise myself* (will I), and go into the battle! 2 K. 4. 43 כֹּה אָמַר 'אָכֹל וְהוֹתֵר' thus saith Je., *Eat* (shall ye) *and leave over*!

(c) So in other cases where the action in itself, apart from its circumstances, is to be stated, the inf. abs. is sufficient. Is. 20. 2 וַיֵּהָרֵץ עָרוֹם וַיֵּהָרֵץ he did so, *walking naked and barefoot*, Is. 5. 5. Particularly when the action is first indicated by *this*. Jer. 9. 23 בְּזֹאת יִתְהַלֵּל in *this* let one glory, *in understanding and in knowing me*; Is. 58. 6 is not *this* the fast that I like, פָּתַח חֲרָצֻבוֹת רָשָׁע to loose the bonds of wickedness, &c. (three inf., cf. *v.* 7). Gen. 17. 10; Deu. 15. 2, Is. 37. 30, Zech. 14. 12.

Rem. 1. Exx. of *a*. After perf., 1 S. 2. 27, 28, Hos. 10. 4, Jer. 19. 13; 22. 14, Hag. 1. 6, Zech. 3. 4; 7. 5, 1 Chr. 5. 20, 2 Chr. 28. 19, Ecc. 4. 1, 2; 9. 11, Est. 9. 6, 12, 16, cf. 17, Dan. 9. 5.—After impf., Jer. 32. 44; 36. 23. With *וְ* or, Lev. 25. 14, Nu. 30. 3, Deu. 14. 21.—After vav impf., Gen. 41. 43, Ex. 8. 11, Jer. 37. 21, 1 Chr. 16. 36, Neh. 8. 8.—Vav perf., Zech. 12. 10.—Inf., 1 S. 22. 13, Jer. 7. 18, cf. 32. 33.—Ptcp., Hab. 2. 15, Est. 8. 8.

Rem. 2. Exx. of *b*. Inf. abs. as imper., Ex. 12. 48; 13. 3, Deu. 1. 16; 5. 12; 31. 26, Jos. 1. 13, 2 K. 3. 16, Zech. 6. 10. So הָלֹךְ *go*! 2 S. 24. 12, 2 K. 5. 10, and often in Jer., 2. 2; 3. 12, &c. Is. 14. 31? (נָמוֹן inf. abs.).—Of prevailing conduct or condition, Is. 21. 5; 22. 13; 59. 4, 13, Jer. 7. 9; 8. 15; 14. 19, Ez. 21. 31, Hag. 1. 9.—Exx. of *c*, Jer. 3. 1 (אָשׁוּב), Ez. 23. 30, 46, Job 40. 2, Pr. 17. 12; 25. 4, 5.

Rem. 3. Like inf. cons. (§ 96), inf. abs. when used for finite may be continued by fin. form, Is. 42. 22; 58. 6.

Rem. 4. A force akin to that of inf. abs. is sometimes obtained by repeating the verb in another form. Ps. 118. 11, Zeph. 2. 1, Hab. 1. 5, Is. 29. 9 (Hos. 4. 18). But in some of these places text is doubtful.

Rem. 5. When inf. abs. is used for finite verb the *subj.*

is occasionally expressed with it, Deu. 15. 2, Lev. 6. 7, Nu. 15. 35, 1 S. 25. 26, Is. 42. 22, Ps. 17. 5, Job 40. 2, Pr. 17. 12, Ecc. 4. 2, Est. 9. 1. Gen. 17. 12, 13 make it probable that כל-זכר *v.* 10 is subj. and not acc. after pass.

Rem. 6. In § 86 (cf. § 67) and § 87 the inf. abs. is no doubt in acc.; possibly also in § 88, cf. Kor. 2. 77.

2. The Infinitive Construct

§ 89. The inf. cons. has the qualities both of noun and verb, being used like a gerund, admitting prepp. and suffixes, and yet having the government of its verb. As *nomen verbi* it does not of itself express tense; the time is either indefinite or suggested by the context and circumstances. It is too little of a noun to take the *art.*, § 19.

§ 90. Cases of inf. cons. itself.—(a) The inf. cons. may be *nom.* as subject to a nominal sentence, especially when the pred. is "good" or "not good" (§ 84 a), but also otherwise, Gen. 2. 18 **לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ** *man's being alone* is not good; Is. 7. 13 **הַמַּעֲט מִכֶּם הַלְאוֹת אֲנָשִׁים** is *wearying men* too little for you? Gen. 29. 19; 30. 15, Ex. 14. 12, Jud. 9. 2; 18. 19, 1 S. 15. 22; 23. 20; 29. 6, 2 S. 18. 11, Is. 10. 7, Mic. 3. 1, Ps. 118. 9, Pr. 10. 23; 13. 19; 16. 6, 12, 16, and often.

(b) It may be in *gen.* by a noun or prep. Gen. 2. 4 **בְּיוֹם יְהוָה עֲשׂוֹת יְהוָה** in the day of *Jehovah's making*; 14. 17 **אַחֲרֵי שׁוּבוֹ מִהַכּוֹת** after his returning from smiting. Gen. 2. 17; 21. 5; 24. 30; 29. 7, Is. 7. 17, Hos. 2. 5, 17. Also, though rarely, after an adj. or ptcip. in *cons.*, Is. 56. 10, Jer. 13. 23, Ps. 127. 2, Pr. 30. 29. In a few instances **כָּל** *all* precedes inf. cons., Gen. 30. 41, 1 K. 8. 52, Ps. 132. 1, 1 Chr. 23. 31.

(c) It may be in *acc.* as obj. to an active verb. 1 K. 3. 7 **לֹא אֵדַע צֵאת וּבֹא** I know not *how to go out or come in*. Gen. 8. 10, Ex. 2. 3, Deu. 2. 25, 2 K. 19. 27, Is. 1. 14; 11. 9, Jer. 15. 15, Am. 3. 10, Ps. 101. 3. The acc. sign **אֵת** occurs before inf. 2 K. 19. 27 (Is. 37. 28). The inf. cons. with

prep. ל, which expresses the direction of the action of governing verb, has in usage greatly superseded the simple inf. when *obj.*; Gen. 18. 29 וַיִּסָּף עוֹד לְדָבָר 11. 8; 13. 16. This inf. with ל has become almost a simple verbal *form*, and appears often as subj. in the nominal sent., 1 S. 15. 22, 2 S. 18. 11, Is. 10. 7 with 28. 19, Mic. 3. 1, Ps. 118. 8, Pr. 21. 9 with 25. 24. Cf. Hab. 2. 14.

Rem. 1. It is usually the whole clause rather than the mere inf. that is grammatical subj.; comp. the forcible phrase 2 S. 14. 32. The inf. cons. is too little nominal to be subj. to a verb: in 2 S. 22. 36 *rd.* with Ps. 18. 36 וְעֵנִיתָ; 1 K. 16. 31 הִנָּקֵל is ptc., cf. 1 S. 18. 23. In 2 S. 24. 13 נָסָה is loosely appended to preceding words. Is. 37. 29 שְׁאַנְנֶנְךָ if text right may be an ex., or adj. used substantively (vocalisation varies). Ps. 17. 3 יַמּוּתִי if inf. is scarcely subj. to following verb. On the other hand the fem. inf. tends to be a real noun, and may be subj. to a verb, Pr. 10. 12.—It is rare that the mas. form of inf. is construed as fem. (neut.), 1 S. 18. 23, Jer. 2. 17 with 2. 19.

Rem. 2. Deu. 25. 2 בֶּן הַבּוֹת *worthy of a beating* (adjudged the bastinado) is peculiar, cf. 1 S. 20. 31.

§ 91. Government by inf. cons.—(a) The agent or subj., which usually immediately follows inf., is in the *gen.* Gen. 2. 4 עֲשׂוֹת יְהוָה *Jehovah's making*; 19. 16 עָלָיו *in Jehovah's pitying him*. Gen. 16. 16; 24. 11, Ex. 17. 1, Deu. 1. 27, 1 K. 10. 9. So with suff., Gen. 3. 19 עַד שׁוּבוֹךָ *until thy returning* to the ground, 3. 5; 39. 18.

When separated from inf. by intervening words the subj., with a looser construction, must be supposed to be in the *nom.*; Is. 20. 1 בָּשַׁלַּח אֹתוֹ סַרְגֵּן *when Sargon sent him*. Gen. 4. 15, Nu. 24. 23, Deu. 4. 42, Jos. 14. 11, Jud. 9. 2, 1 S. 16. 16, 2 S. 18. 29, Is. 5. 24, Jer. 21. 1, Ez. 17. 10, Ps. 51. 2; 56. 1; 76. 10; 142. 4, Pr. 1. 27; 25. 8, Job 34. 22.

(b) The inf. cons. puts its *obj.* in the same case as the verb does from which it is derived, *i.e.* acc. or gen. through

a prep. 1 S. 19. 1 לְהַמִּית אֶת־דָּוִד *to kill David*; Deu. 10. 15 לְאַהֲבָה אֹתָם *to love them*; Nu. 22. 11 לְהִלָּחֵם בּוֹ *to fight with him*. Gen. 2. 4, Deu. 2. 7, 1 K. 12. 15; 15. 4, Gen. 19. 16, Deu. 30. 20, Is. 7. 1. The inf. may take two acc. like its verb, Gen. 41. 39, Deu. 26. 19, Jos. 10. 20.

(c) When subj. and obj. are both expressed the usual order is: inf., subj., obj. Gen. 41. 39 אַחֲרֵי הוֹדִיעַ א' אֶת־ה' *after God's showing thee*; Hos. 3. 1 כְּאַהֲבַת י' אֶת־בְּנֵי יִשְׂרָאֵל *as Je. loveth the children of Israel*; and with pron. as subj. Gen. 39. 18 כִּהְרִימִי קוֹלִי *when I lifted up my voice*. Gen. 11. 11, 13; 13. 10; 24. 30; 39. 19, 1 K. 11. 24; 13. 23, 31, Is. 10. 15, Am. 1. 3, 6, 9, 11, 13, &c.

Rem. 1. The subj., especially when a pron., is often omitted: (a) when clear from the context, Gen. 24. 30 כִּרְאָה *when he saw*; 19. 29, Deu. 4. 21, 1 K. 20. 12, Ez. 8. 6. (b) When general and indeterminate, Gen. 33. 10 כִּרְאָה *as one sees*; Jud. 14. 6, 1 S. 2. 13; 18. 19, 2 S. 3. 34; 7. 29, Is. 7. 22; 10. 14.—Gen. 25. 26, Ex. 27. 7; 30. 12, Nu. 9. 15; 10. 7, Zeph. 2. 2, Zech. 13. 9, Ps. 42. 4 with v. 11, Job 13. 9; 20. 4. The *obj.* is also often omitted, when a pron., in the same circumstances. § 73, R. 5.

Rem. 2. The subj. is probably *nom.* in some cases where it is not separated from inf. (a above), e.g. when ל of inf. has pretonic *gameç*; 2 S. 19. 20 לְשׁוֹם הַמֶּלֶךְ with Gen. 16. 3 לְשֹׁכֵת אֲבָרָם, 1 K. 6. 1, Job 37. 7. The inf. hiph. of ע'ו' verbs is never shortened except with suff. (Gen. 39. 18 in c above), e.g. Is. 10. 15 כִּהְנִיף שִׁבְט, 14. 3 בְּיוֹם הַנִּית', 2 S. 17. 14, Ps. 46. 3.

Rem. 3. The obj. of inf. when a *noun* is probably acc. and not gen. objecti. When inf. has suff. this is clear, Gen. 39. 18, Deu. 9. 28. Also the particle את is frequently expressed, Gen. 14. 17; 25. 26, Deu. 10. 12, 15; 11. 22, 1 S. 18. 19; 25. 2, Zech. 13. 9. Cases in which neither of these marks is present are probably to be decided on the same analogy, e.g. Jud. 14. 6 כִּשְׁפַע הַנְּדִי *as one rends a kid*, Is. 10. 14 *as one gathers eggs*, 17. 5, 1 K. 18. 28, Ps. 66. 10;

101. 3, Pr. 21. 3. The fem. inf., while it may take acc., is occasionally construed with gen. *obj.*, Ps. 73. 28 קִרְבַּת אֱלֹהִים *to draw near to God*, Mic. 6. 8, so Aram. Ezr. 4. 22. So the common לִקְרָאתִי *to meet me*, לִקְרָאת דָּוִד *to meet David*, &c. Similarly fem. verbal noun, Deu. 29. 22, cf. acc. Ez. 17. 9, Am. 4. 11, and with mas. noun, Nu. 10. 2 (Hab. 3. 13?). In Nu. 23. 10 *rd.* perhaps מִי סָפַר. Others consider cases like Is. 10. 14; 17. 5 as gen. *obj.* (Hitz. on Is. 1. 7).

Rem. 4. Though inf. has a distinct suff. for acc. only in 1 *p. s.* and occasionally in others, *e.g.* 3 *s.* לְהוֹצִיאוֹהוּ, Jer. 39. 14, and 1 *pl.* לְהוֹצִיָּאֵנִי, Ex. 14. 11, there seems no reason to doubt that the suff. of all the persons are often in acc. There is no syntactical reason why inf. should govern acc. of 1 *p. s.* and not of the other persons, as it does govern acc. of all persons with אַת. A gen. *obj.* would in many cases be awkward, as Gen. 37. 4 דִּבְרוּ *to speak to him*, and where the suff. is parallel to אַת as 37. 22, Deu. 1. 27. In Deu. 23. 5 the suff. has verbal *n* demons. Comp. exx. like Nu. 22. 23, 25, Deu. 9. 28; 26. 19 with Ps. 89. 28, Jud. 13. 23; 14. 8; 18. 2, 1 S. 2. 25; 19. 11, 1 K. 20. 35, 2 K. 9. 35, Ps. 106. 23, 26, 27. When prep. ל precedes inf. the suff. is mostly acc.; also often when מן precedes, and even when other prepp. are prefixed.—Nu. 22. 13 לְתַתִּי = לְתַתִּי, and Jer. 27. 8 תַּתִּי seems used as trans., though cf. Sep.

§ 92. Usage of inf. cons.—The inf. cons. with prepp. has all the meanings of the finite forms with conjunctions. Gen. 4. 8 בְּהִיוֹתָם בַּשָּׂדֶה *when they were* in the field; 3. 19 עַד שׁוֹבָה *until thou return*, cf. Hos. 10. 12 עַד יָבוֹא *until he come*, Gen. 39. 16, 2 S. 10. 5. Gen. 39. 18 בְּהִרְמִי קוֹלִי *when I lifted up*, cf. 37. 23 בָּאֲשֶׁר בָּא *when he came*. The prepp. become conjunctions, taking finite forms, by combination with the rel. אֲשֶׁר, which, however, is often omitted, as Hos. 10. 12 above, 5. 15. Gen. 18. 12 with Jud. 11. 36, 2 S. 19. 31; Am. 1. 11 with 2 S. 3. 30; 2 S. 3. 11 with Is. 43. 4.—Gen. 13. 10; 34. 7; 35. 1, 1 S. 9. 15, 2 S. 12. 6, Ex. 19. 18. Cf. § 145.

§ 93. The prep. ל, which properly expresses the direction

of the action of previous verb, is used with inf. cons. in a weaker sense (like gerund in *do*) to explain the circumstances or nature of a preceding action. This gerundial (adverbial) use is very common. 1 S. 14. 33 הָעָם חָטְאִים לֶאֱכֹל עַל-הַדָּם the people are sinning *in eating* with the blood; 1 K. 5. 23 תַּעֲשֶׂה אֶת-חֲפְצִי לָתֵת לֶחֶם בֵּיתִי thou wilt do my desire *in giving* (so as to give) bread for my house. Gen. 18. 25; 19. 19; 29. 26; 34. 7; 43. 6, 1 S. 12. 17, 19; 19. 5; 20. 20, 2 S. 14. 20, 1 K. 8. 32; 14. 8; 16. 19. So the frequent לֵאמֹר *saying*. Similarly in explanation of a comparison, Gen. 3. 22, 2 S. 14. 25, Is. 21. 1, Ez. 38. 16, Pr. 26. 2, 1 Chr. 12. 8.—Jos. 22. 26 is peculiar if text right. Is. 44. 14 לְבָרָת text dubious.

§ 94. The inf. with ל is also used as a circumscription in various senses of the imperfect. (a) As a periphrastic fut. Gen. 15. 12 וַיְהִי הַשֶּׁמֶשׁ לָבוֹא and it was, *the sun was about to set*, Jos. 2. 5. Is. 38. 20 יְהוֹשִׁיעֵנִי י' *Je. is (ready, about) to save me*. Is. 10. 32, Jer. 51. 49, Ps. 25. 14; 49. 15, Pr. 19. 8, Ecc. 3. 15, 1 Chr. 9. 25.—In 1 S. 14. 21 רָד. קָבְבוּ גַם-הֵמָּה *they also turned to be*. (b) As a gerundive, in the sense of *is to be, must be, ought to be*. 2 K. 4. 13 מָה לַעֲשׂוֹת לְךָ הָיֵשׁ לְנִבְרָלְךָ *what is to be done for thee? should one speak for thee to the king?* 2 K. 13. 19 לְהַכּוֹת חֲמֵשׁ אֲרִישֵׁשׁ *percutiendum erat*. Is. 5. 4, Hos. 9. 13, Ps. 32. 9; 49. 15, Job 30. 6, 2 S. 4. 10. Or in the sense of *can be*, Jud. 1. 19, 2 S. 14. 19 (יֵשׁ = אֵשׁ).—The consn. in Gen. 15. 12, Jos. 2. 5 appears to be as 1 S. 7. 10, 2 S. 2. 24, 1 K. 20. 40, 2 K. 2. 11, and often, the vb. *was* being understood.

§ 95. The negative inf. is formed—(a) Usually by particle צִוִּיתִיךָ לְבַלְתִּי אֲכַל-מִמֶּנּוּ with ל, as Gen. 3. 11 I commanded thee *not to eat of it*, Deu. 4. 21, 1 K. 11. 10. This particle negatives inf. in its various uses, *eg.* when it expresses purpose, Gen. 4. 15; 38. 9, and frequently in its

gerundial or explicative sense, Gen. 19. 21, Ex. 8. 25, Deu. 3. 3; 8. 11; 17. 12, Jos. 5. 6, Jud. 2. 23; 8. 1, Jer. 16. 12; 17. 23, 24, 27.

(b) The inf. as periphrastic fut. or gerundive (§ 94) is negated by **לֹא** or **אֵין**. Am. 6. 10 **לֹא לְהִזְכִּיר בְּשֵׁם י'** the name of Je. *must not be mentioned*; Jud. 1. 19 (could not dispossess), 1 Chr. 5. 1. Est. 4. 2 **כִּי אֵין לָבוֹא אֶל-הַשַּׁעַר** the gate *must not be gone to*. Ezr. 9. 15, 2 Chr. 5. 11; 20. 6, 17; 22. 9, Est. 8. 8, Ps. 40. 6, Ecc. 3. 14. There seems no difference in sense between **לֹא** and **אֵין**, though the latter is common in the later style; cf. 1 Chr. 15. 2 with 23. 26. Jer. 4. 11 does not belong here.

§ 96. In the progress of the discourse, when new clauses are added with *and*, the inf. is very generally changed into the finite construction. Gen. 39. 18 **בְּהִרְיָמִי קוֹלִי וַאֲקָרָא** lifted up my voice *and cried*; 2 K. 18. 32 **עַד בָּאִי וְלִקְחָתִי** till I come *and take you*. Gen. 27. 45, Jud. 6. 18, 1 S. 24. 12, Is. 5. 24; 10. 2; 13. 9; 30. 12, 26; 45. 1, Am. 1. 9, 11, Ps. 104. 14, 15. This resolution is necessary with a neg. clause, Am. 1. 9. Cf. Rem. 2.

Rem. 1. The pleonastic neg. **לֹא** (§ 95) occurs 2 K. 23. 10 (cf. **לִמְעַן** Ez. 21. 20), and **מִבְּלִתִּי** Nu. 14. 16 *because Je. was not able*.—The inf. is sometimes negated by prep. **מִן** *away from*, as Is. 5. 6 **מִהַמָּטִיר** command *not to rain*. So *after to swear* Is. 54. 9, cf. Deu. 4. 21, and *to beware* Gen. 31. 29 (cf. v. 24), 2 K. 6. 9. Occasionally a periphrasis of **לֵאמֹר** *saying* and direct speech is employed, Gen. 3. 11 with v. 17, Am. 2. 12.

Rem. 2. The finite tense consecutive to the inf. (§ 96) will show the *nuances* of time, relation, &c., in which the inf. was used. Thus Gen. 39. 18, 1 S. 24. 12, the inf. referred to a past act; 2 K. 18. 32, Jud. 6. 18 to a future one, and Am. 1. 11 to a frequentative action. Loose constructions occasionally arise in the process of resolution, *e.g.* Hos. 9. 7 **וְעַל-אֲשֶׁר רַבָּה** *and because . . . is great*;

so Jer. 30. 14, 15. So perhaps 1 S. 4. 19 *וַיָּמָת . . . אֶל-הַלֵּקָה*, i.e. *וַיָּמָת (עַל) אִשְׁרָיָה* and regarding the fact that he was dead.

Rem. 3. Sometimes, esp. in later style, the inf. with suff. appears used for finite form, Job 9. 27 *אִם אֶמְרִי* if I think (my thought be). Jer. 9. 5, Zeph. 3. 20, Dan. 11. 1. Comp. also the consn. Ex. 9. 18, 2 S. 19. 25.

Rem. 4. The inf. cons. with *and* is used, particularly in later style, in continuation of a preceding finite or other form (cf. inf. abs. § 88). Several times *וַלָּחֵת*, Ex. 32. 29, Jer. 17. 10; 19. 12, Dan. 12. 11. Originally and in the older passages the inf. stood perhaps under the influence of a *will* or *purpose* implicitly contained in preceding clause, but in many cases this cannot any more be discovered; the inf. is merely a shorter way of indicating the action. Am. 8. 4, Hos. 12. 3 (Sep. wants *and*), 1 S. 8. 12, Jer. 44. 19, Ez. 13. 22, Is. 44. 28, Lev. 10. 10, 11, Neh. 8. 13, Ps. 104. 21, Job 34. 8, 1 Chr. 6. 34; 10. 13, 2 Chr. 7. 17; 8. 13, Ecc. 9. 1, Dan. 2. 16, 18. In Gen. 42. 25 *and to restore* is under "commanded," the preceding clause being brachylogy usual with "command." Prep. omitted 1 Chr. 21. 24, cf. 2 S. 24. 24.

Rem. 5. Though the *pass.* inf. is quite common the act. is often used where *pass.* might be expected. Gen. 4. 13, Ex. 19. 13, 1 S. 18. 19, Is. 18. 3, Hos. 10. 10, Jer. 6. 15; 25. 34; 41. 4, Hag. 2. 15, Ps. 42. 4; 67. 3, Job 20. 4, Ecc. 3. 2.

Obs.—In composition, if doubt arise, it is safe to use prep. *ל* before inf., as the bare inf. being a noun can be governed properly only by a trans. verb. The prep. must be used: 1. After verbs expressing *purpose* and verbs of motion, Gen. 2. 15, Ex. 3. 4. 2. After a nominal sent., pos. or neg., Gen. 2. 5; 24. 25. 3. After an adj., Gen. 19. 20, Is. 5. 22 (Job 3. 8 a rare exception). 4. After a noun, Hos. 8. 11; 10. 12, Is. 5. 22, unless the inf. be gen., Gen. 29. 7. Such verbs, however, as *יָכַל* to be able, *מָאָן* to refuse, are trans. in Heb. and may take bare inf., Deu. 1. 9, Hos. 8. 5, Is. 1. 13, Nu. 22. 14, Jer. 3. 3; so *נִלְאָה* to be weary, Is. 1. 14, Jer. 15. 6.

THE NOMEN AGENTIS OR PARTICIPLE

§ 97. The ptc. or *nomen agentis* partakes of the nature both of the noun (adj.) and the verb. It presents the person or subj. in the continuous exercise or exhibition of the action or condition denoted by the verb. The *pass.* ptc. describes the subj. as having the action continuously exercised upon him, or at least differs from the adj. in presenting the state of the subj. as the result of an action.

Rem. 1. The ptc. carries the notion of action, operation, like the verb, while the quality expressed by the adj. inheres in the subj. as a mere motionless characteristic. On the other hand the ptc. differs from the impf. in that the continuousness of the impf. is not unbroken, but mere repetition of the action. The ptc. is a line, the impf. a succession of points.

It is but natural, however, that act. ptcps. expressing conditions or operations which are habitual should come to be used as nouns, as אהב *friend*, איב *enemy*, שפט *judge*, שומר *watchman*, חזה *seer*, &c., and that *pass.* ptcps. should in usage become adjectives. The ptc. *niph.* in particular has the sense of the Lat. gerundive and adj. in *bilis*, as נורא *to be feared*, terrible, נחשב *æstimandus*, נחמד *desirable*, נחעב *detestable*, נכבד *honourable*. Occasionally ptc. *Pu.*, מחלל *laudandus*, Ps. 96. 4. Possibly קל, Ps. 137. 8 (some point שדורה). Jer. 4. 30, Is. 23. 12, are real or imagined *pasts*. See Is. 2. 22, Ps. 18. 4; 19. 11; 22. 32; 76. 8; 102. 19, Job 15. 16. In like manner the difference between ptc. and impf. is often scarcely discernible in usage. Gen. 2. 10, Ex. 13. 15, Lev. 11. 47, Nu. 24. 4, 16. Cf. Jud. 4. 22 with 2 K. 6. 19.

§ 98. Construction of ptc.—The ptc. is construed—
(a) Verbally, taking the government of its verb, *acc.* or *prep.*
Gen. 32. 12 ירא אֶנְכִי אֹתוֹ *I fear him*; 25. 28 רִבְקָה אֲהַבֶּת *Reb. loved Jacob*. Gen. 27. 8; 37. 7, 16; 40. 8, 17; 41. 9; 42. 29, 1 S. 11. 3, 2 S. 14. 18, 1 K. 18. 3, Am. 5. 8, 9, 18.

With prep. Gen. 16. 13; 26. 11, 1 S. 17. 19; 23. 1, 2 S. 23. 3, Ps. 89. 10. The ptcp. may take any acc. taken by its verb; Deu. 6. 11 מִלְאִים כָּל־טוֹב *full of every good*, Am. 2. 13; cogn. acc. 1 K. 1. 40; or two acc., 2 S. 1. 24 הַמִּלְבָּשָׁם שָׁנִי *who clothed you with crimson*. Zeph. 1. 9.

(b) Or, nominally, being in cons. with following gen. Gen. 3. 5 יָדָעִי טוֹב וְרָע *knowing good and evil*; Hos. 2. 7 נָתַנִּי לַחֲמִי וּמִימִי *who give my bread and water*. This consn. is very common: the *act.* ptcp. of verbs governing a direct obj. take this obj. in gen.; and the *pass.* ptcp. of such verbs take the subj. of the verbs in the gen. Gen. 22. 12 יִדְעָתִי *thou fearest God*; Hos. 3. 1 אִשָּׁה אֲהָבָת רֵעִי *a woman loved by a paramour*. Gen. 19. 14, 25, Ex. 15. 14; 23. 31, Jud. 1. 19; 5. 6, 2 S. 4. 6; 6. 13, 1 K. 2. 7; 12. 21, Is. 5. 18, Hos. 6. 8. So ptcp. of other act. conjugations, Is. 5. 8; 19. 8, 9, 10; 28. 6; 29. 21, Jer. 23. 30, 32, Hos. 5. 10; 11. 4, Ps. 19. 8, 9; cf. 136. 4-7. *Pass. ptcp.*, Gen. 24. 31 *blessed by Je.*, 2 S. 5. 8 *hated by*, Is. 53. 4, Job 14. 1. Frequently the *cause* or *instrument* takes the place of the subj., Is. 1. 7 שָׂרְפוֹת אֵשׁ *burnt with fire*. Gen. 20. 3; 41. 6, Deu. 32. 24, Is. 14. 19; 22. 2; 28. 1 *stricken down with wine*, Jer. 18. 21, Hos. 4. 17.

(c) In like manner suff. to ptcp. may be *acc.* or *gen.* Deu. 8. 16 הַמֵּאֲכִלָּה מִן *who fed thee with manna*. Deu. 8. 5 (*n* demons.); 13. 6, 11; 20. 1, Is. 9. 12; 10. 20; 47. 10; 63. 11, Jer. 9. 14 (cf. 23. 15), Ps. 18. 33; 81. 11, Job 31. 15; 40. 19. Often in *gen.*; Gen. 27. 29 מְבַרְכֶיךָ *they who bless thee* (thy blessers), 4. 14, Ex. 20. 5, 6, 1 S. 2. 30, Is. 50. 8, Ps. 7. 5; 55. 13, Job 7. 8.

Rem. 1. The mixed consn., gen. and acc. (for 2 acc.), Am. 4. 13 is curious.—The verbs בָּא *to go into* and יָצָא *to come out of*, may be consd. with acc. (Gen. 44. 4, Deu. 14. 22, 2 K. 20. 4, Lam. 1. 10, Ps. 100. 4), and so their ptcp. with. gen. Gen. 9. 10; 23. 10, 18; 34. 24; 46. 26,

Ex. 1. 5, Jud. 8. 30. Similarly other kinds of acc., as that of *direction*, Is. 38. 18 יִרְדִּיבוֹר *gone down to the pit*, 1 Chr. 12. 33, 36, or of *respect*, Is. 1. 30 fading *in its leaf*. In poetry this brief forcible consn. of gen. represents prose consn. with prep.; Ps. 88. 6 *lying in the grave*, though cf. 57. 5; Mic. 2. 8, Is. 22. 2. Particularity with suff., Ps. 18. 40 קָמִי *those rising up against me*, cf. Ps. 3. 2. Deu. 33. 11, Is. 22. 3, Ps. 53. 6; 73. 27; 74. 23; 102. 9, Pr. 2. 19. Is. 29. 7 *who war against her and her stronghold* is so condensed as to be suspicious.

The pass. ptc. also may retain the acc. of act. verb, as 1 S. 2. 18 חֲגוֹר אֶפֶד *girt with an ephod*, Jud. 18. 11, Ez. 9. 2, 3, Neh. 4. 12; or take the gen., Is. 3. 3; 51. 21, Joel 1. 8, Ez. 9. 11. Particularly when the gen. explains the extent of application of ptc. (§ 24 d). Is. 3. 3 נִשּׂא פָּנִים *he whose face is lifted up*. Ps. 32. 1 כָּסוּי הַטָּאָה *he whose sin is covered*. 2 S. 13. 31, Is. 33. 24, Pr. 14. 2. In 2 S. 15. 32 קָרוֹעַ בְּתֻנְתּוֹ *'f' is not acc. of respect, as to his garment, but subj. to rent, though rent at the same time is acc. of condition to Hushai*. On the other hand Jud. 1. 7 is rather an ordinary circ. cl., *cut off being pred. to thumbs*, although elsewhere this word is fem. Ex. 12. 11, Jer. 30. 6.

§ 99. The ptc. becomes virtually a noun, as Is. 19. 20 מוֹשִׁיעַ *one who saves, a saviour*, and may be subj. or obj. of a sentence. When in apposition with a noun it is used as an adj., Deu. 4. 24 אֵשׁ אֹכֶלֶת *a devouring fire*, 4. 34 *an outstretched arm*, Gen. 22. 13, Is. 18. 2, 5, Jud. 1. 24 יִרְאוּ אִישׁ יֹצֵא *they saw a man coming out*. Am. 5. 3, Is. 2. 13; 10. 22. With the art. the ptc. may like the adj. designate a class. Am. 5. 13, Is. 14. 8; 28. 16, Mic. 4. 6; or have the sense of *he who . . . , whoever*, Gen. 26. 11 הַנֹּגֵעַ בְּאִישׁ הַזֶּה *whoever touches*, 2 S. 14. 10; and so with gen., Gen. 9. 6, Ex. 21. 12, 15, 16.

When in appos. with a preceding def. subj. the ptc. with art. has the meaning very much of a relative clause. Gen. 12. 7 הַנִּרְאָה אֵלָיו *'Je. who had appeared to him; 1 S.*

1. 26 אֲנִי הָאִשָּׁה הַנִּצָּבֶת I am the woman *who stood*, cf. Jud. 16. 24. This usage is very common: Gen. 13. 5; 27. 33; 35. 3; 43. 12, 18; 48. 15, 16, Ex. 11. 5, Jud. 8. 34, 1 S. 4. 8, 2 S. 1. 24, 2 K. 22. 18, Is. 8. 6, 17, 18; 9. 1, Am. 4. 1; 5. 3, Mic. 3. 2, 3, 5. With pass. ptc., Nu. 21. 8, Jud. 6. 28 the altar *that had been built*, 20. 4 the woman *who was murdered*, 1 K. 18. 30, Ps. 79. 10.—Ps. 19. 11 resumes v. 10 (they) *which are more desirable*. Ps. 18. 33; 49. 7.

Rem. 1. Of course the ptc. with art. is not to be used as an ordinary rel. clause after an *indef.* noun, only after def. words as pron., proper name, or other defined word. In later style exceptions occur, Jer. 27. 3; 46. 16, Ez. 2. 3; 14. 22, Ps. 119. 21, Dan. 9. 26, though in most of these cases the preceding word is really def. though formally undetermined. In other cases the preceding subj. receives a certain definiteness from being connected with *all*, Gen. 1. 21, 28, or a numeral, Jud. 16. 27, cf. 1 S. 25. 10, or from standing in a comparison, Pr. 26. 18 (Ps. 62. 4 *rd.* perhaps 'נִדְרָה ר'), or from being described by an adj., Is. 65. 2, cf. v. 3.

Rem. 2. When another ptc. follows one with art. it is often without art., as predicate, Is. 5. 20, Am. 6. 4, Job 5. 10. But in vigorous speech the clauses are made parallel and the art. used, Is. 40. 22, 23, Mic. 3. 5. Occasionally the rel. pron. takes the place of the art. as more distinct, Deu. 1. 4, Jer. 38. 16, Ez. 9. 2, Ps. 115. 8. Both are used 1 K. 12. 8; 21. 11.

Rem. 3. When the ptc. as direct pred. receives the art. it becomes coextensive with the subj. Gen. 2. 11 it is *that which goeth round*. 45. 12 my mouth is *that which speaketh*. Deu. 3. 21 thine eyes were *they which saw*. Gen. 42. 6, Deu. 3. 22, 1 S. 4. 16, Is. 14. 27.

§ 100. (a) The ptc. as pred., unlike the finite verb, does *not* contain the subj., which must be expressed. 1 S. 19. 11 מָחָר אֶתָּה מוֹמָת to-morrow *thou shalt be slain*; Gen. 38. 25 הֵמָּה עֹלִים הוּא מוֹצֵאת *she was brought forth*; 1 S. 9. 11 הֵמָּה עֹלִים *they were going up*. The pron., however, is often omitted if

the subj. has just been mentioned, particularly after הִנֵּה Gen. 24. 30 וַיָּבֹא אֶל-הָאִישׁ וְהִנֵּה עֹמֵד he came to the man, and, behold, he was standing. Gen. 37. 15; 38. 24, 41. 1, 1 S. 30. 3, 16, Am. 7. 1, Is. 29. 8. With גם Gen. 32. 7. Occasionally the pron. is omitted anomalously, Jos. 8. 6, Ps. 22. 29 (*he* is ruler), Neh. 9. 3, 5. In 1 S. 6. 3 אֲתָם has probably dropped out. On ptc. with general subj. § 108 c.

(b) Owing to the emphasis thrown by the idea and usage of ptc. on the subj. the latter usually precedes. Gen. 2. 10 וַיָּצֵא וְנָהָר and a river went forth; 24. 21 וְהָאִישׁ מִשְׁתַּאֲחָה לָּהּ and the man gazed at her, 24. 13, 37 (see above in a). This order is usual with הִנֵּה and in rel. clauses, 18. 17; 24. 37; 28. 20; 31. 43. On the other hand, if emphasis fall on ptc., and in clauses beginning with כִּי for, that, אִם if, which give prominence to the pred., the ptc. precedes the subj. Gen. 30. 1 וְאִם אֵין מֵתָה אֲנֹכִי and if not I die; 3. 5 כִּי יָדַע א' for God knoweth, 15. 14; 19. 13; 25. 30; 29. 9; 32. 12; 41. 32. With interrog., Gen. 4. 9; 18. 17, Nu. 11. 29. After אַךְ Jud. 3. 24.

(c) The ptc. does not indicate time, its colour in this respect being taken from the connection in which it stands. The pass. ptc. refers chiefly to the past, though not exclusively. The act. ptc. is mainly descriptive of something present, i.e. either actually present to the speaker, or present to him in idea, as the fut. instans; or, as in circums. clauses, present to the main action spoken of, though this may be in the past. Gen. 4. 10 דָּמִי אֶחָיָה עֹצְקִים thy brother's blood crieth. Gen. 19. 13, 14 כִּי מִשְׁחִיתִים אֲנִיחֶנוּ for we are destroying (going to des.). 1 S. 1. 12 she prayed long וְעָלִי שָׁמַר אֶת-פִּיהָ Eli watching her mouth. See exx. in Rem. 1.

(d) Owing to its nominal character the ptc. is negated by אֵין. The place of the neg. varies. Gen. 41. 8 אֵין פֹּתֵר

אֲתֵם *there was none interpreting them*; cf. different order, 40. 8; 41. 15. Ex. 5. 16 תֶּבֶן אֵין נָתַן *straw is not given*; 1 K. 6. 18 אֵין אֶבֶן נִרְאָה *no stone was seen*. The אֵין often takes suff. of subj., Gen. 43. 5 אִם אֵינְךָ מֵשַׁלַּח *if thou dost not let go*, Ex. 5. 10.—Gen. 20. 7; 39. 23; 41. 24, Ex. 3. 2, Deu. 4. 22; 22. 27, Jos. 6. 1, Jud. 3. 25, 1 S. 3. 1; 22. 8; 26. 12, 1 K. 6. 18, Hos. 5. 14, Am. 5. 2, 6, Is. 5. 27; 17. 2; 22. 22, Jer. 9. 21. See Rem. 3.

(e) When additional clauses are joined by *and* to a participial consn. the *finite* tense is usually employed, though not always. Gen. 35. 3 לָאֵל הֶעֱנָה אֶתִּי וַיְהִי עִמָּדִי the God *who answered me, and was with me*; 27. 33 הֶצֵד צִיד וַיָּבֵא *who hunted venison, and brought it*. In animated speech without *and*, Is. 5. 8 מְגִיעֵי בֵית בְּבֵית שָׂדֶה בְּשָׂדֶה *who join house to house, lay field to field*; cf. Ps. 147. 14–16.—Gen. 7. 4; 17. 19; 48. 4, Deu. 4. 22, 1 S. 2. 6, 8, 31; 2 S. 20. 12, Is. 5. 23; 14. 17; 29. 21; 30. 2; 31. 1; 44. 25, 26; 48. 1, Am. 5. 7–12, Hos. 2. 16, Jer. 13. 10, Ps. 18. 33. This change to the finite is *necessary* when the additional clause is neg. See Rem. 4.

(f) As the ptcp. presents the subj. as in the continuous exercise of the action, it is greatly employed in describing scenes of a striking kind and in circumstantial clauses (§ 138 b). Much of the picturesqueness of prose historical writing is due to it. So it is used with such particles as הִנֵּה *behold*, עוֹר *still, while*. 1 K. 22. 10 the kings יוֹשְׁבִים *were sitting*, אִישׁ עַל-כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים וְכָל-הַנְּבִיאִים מְתַנַּבְּאִים *were sitting, each on his throne, clothed in their robes, and all the prophets were prophesying* before them; so v. 12, 19. 2 S. 15. 30 David's ascent of Olivet, cf. v. 18, 23. Is. 6. 2, 2 S. 12. 19, 1 S. 9. 11, 14, 27, Is. 5. 28, Nu. 11. 27, 1 K. 12. 6, 2 K. 2. 11. With הִנֵּה, Gen. 25. 32; 37. 7; 41. 1–3, 1 S. 10. 22; 12. 2; 2 K. 17. 26. With עוֹר, Gen. 18. 22, Ex. 9.

2, 17, 1 K. 1. 14, 22, 42, 2 K. 6. 33, Jer. 33. 1, Job 2. 3. So with **יש** and **אין**. Gen. 24. 42, 49; 43. 4, Deu. 29. 14, Jud. 6. 36.

Rem. 1. The *time* of ptc., § 100c. Exx. of present time: Gen. 16. 8; 19. 15; 32. 12; 37. 16; 43. 18, Deu. 4. 1; 12. 8 and often, Jud. 7. 10; 18. 3, 1 S. 14. 11, Is. 1. 7, Hos. 3. 1. Exx. of past time: Gen. 39. 23 **וְאִשֶּׁר הָיָה עִשָּׂה** **מִלְּפָנָיו** whatever *he did* Je. prospered, 37. 7, 15; 40. 6; 41. 1 seq., Ex. 18. 5, 14, Deu. 4. 12, Jud. 4. 22; 14. 4; 19. 27, 1 S. 2. 13; 9. 11, 1 K. 3. 2; 4. 20; 6. 27, 2 K. 13. 21. Exx. of fut. time: Gen. 7. 4; 17. 19; 41. 25, 28; 49. 29, Ex. 33. 15, Jud. 11. 9; 15. 3, 1 S. 20. 36, 2 S. 12. 23, 2 K. 4. 16, Ps. 22. 32; 102. 19. Particularly with **הָיָה**, as Gen. 15. 3; 20. 3; 24. 13; 1 S. 3. 11, 1 K. 13. 2, Is. 3. 1; 7. 14, Am. 8. 11. The ptc. with **הָיָה** however may refer to any time, as pres., Gen. 38, 24 *is with child*, Jud. 9. 36, 1 S. 10. 22, 1 K. 1. 25; 17. 12; or past, Gen. 40. 6; 41. 1, Am. 7. 1, 4, 7.

The ptc., even without copula, may express *juss.* sense; Gen. 3. 14 **אָרָרְךָ אֶתָּה** *cursed be thou*, 9. 26; 24. 27, 1 K. 2. 45, cf. Ru. 2. 19.

Rem. 2. In order to express more distinctly the idea of *duration*, particularly in past, the verb **הָיָה** is sometimes used with the ptc., generally in a clause of circumstance explicative of the main narrative, but also in an independent statement. Gen. 37. 2 **יֹסֵף הָיָה רֹעֶה** Jos. *was herding*; Jud. 16. 21 **וַיְהִי טוֹחֵן בְּבֵית הָאֲסוּרִים** and *he continued to grind*; 1 S. 2. 11 **וַהֲנִיעַר הָיָה מִשְׁתָּר אֶתִּי** and the child *continued to minister*. Gen. 4. 17; 39. 22, Ex. 3. 1, Deu. 9. 7, 22, 24; 28. 29, Jud. 1. 7, 1 S. 18. 29, 2 S. 3. 6, 17; 7. 6, 2 K. 17. 25-41; 18. 4, Is. 2. 2; 59. 2, Jer. 26. 18, 20, Hos. 9. 17, Ps. 122. 2, Job 1. 14. Pass. ptc. Lev. 13. 45, 1 K. 22. 35, Jer. 14. 16; 36. 30, Zech. 3. 3. The usage is more common in the later style (occurring sometimes with almost no emphasis). Neh. 1. 4; 2. 13, 15, 1 Chr. 6. 17; 18. 14, 2 Chr. 30. 10; 36. 16, Est. 2. 15, Dan. 1. 16; 5. 19; 10. 9.

Rem. 3. The ptc. is negated by **לֹא** when an attributive. Jer. 2. 2 **לֹא זָרְעָה** a land *not sown* (cf. adj. Deu. 32. 6,

Hos. 13. 13). Jer. 18. 15, Hab. 1. 14 in an attributive clause, Job 29. 12. Cf. 2 S. 1. 21, Hos. 7. 8. But also in a number of cases when *pred.*, perhaps with rather more force, Nu. 35. 23 (= Deu. 19. 4), Deu. 28. 61, 2 S. 3. 34, Jer. 4. 22, Ez. 4. 14; 22. 24, Zeph. 3. 5, Ps. 38. 15, Job 12. 3. The double neg. of 1 K. 10. 21 is wanting in 2 Chr. 9. 20. The accents show Is. 62. 12, Jer. 6. 8, to be perf.; Zeph. 2. 1 is doubtful. Of course ^{וְלֹא} ^{וְלֹא} ^{וְלֹא} ^{וְלֹא} Hos. 1. 6, ^{וְלֹא} ^{וְלֹא} ^{וְלֹא} ^{וְלֹא} Is. 54. 11, are perfs.

Rem. 4. The finite tense which *continues* ptc. will vary (cf. on inf. § 96, R. 2). It will be *vav conv. impf.* when ptc. referred to a fact in the past, Gen. 27. 33; 35. 3, or was equivalent to a perf. of experience, Am. 5. 7, 8; 9. 5. It will be simple impf. or *vav conv. perf.* when ptc. expressed a thing habitual or general, 2 S. 20. 12, Am. 8. 14, Is. 5. 8, Mic. 3. 5, 9, or referred to fut., 1 K. 13. 2, 3.

Rem. 5. The ptc. being of weaker force than finite tense, sometimes uses prep. ^ל instead of acc. to convey the action, particularly when obj. precedes. Is. 11. 9 ^{לִּים} ^{מִכְסִּים} ^{לִּים} ^{מִכְסִּים} waters covering the sea. Nu. 10. 25, Deu. 4. 42, Am. 6. 3 (cf. Is. 66. 5), Is. 14. 2. So in Ar., *limâlihi fîha muhîna*, making light of his money, Am. b. Kelth. v. 4.

Rem. 6. The ptc. without subj. tends to be used in later style for 3rd pers. like finite verb. Jos. 8. 6, Neh. 6. 6; 9. 3. 5, Is. 13. 5, and in Psalms. So occasionally for inf., Jer. 2. 17 ^{עַתָּה} ^{מִלְכָּךְ} the time when he led thee. Gen. 38. 29 (comp. Mal. 1. 7 with 8; 1. 12; 2. 17; also 2. 15). In Ez. 27. 34 *rd. עַתָּה נִשְׁבְּרָתָהּ*. Both uses are common in post-biblical Heb.

Rem. 7. The pass. ptc. appears in some cases to express a state which is the result of the subject's own action. Is. 26. 3 ^{בְּטוּחַ} ^{בְּטוּחַ} trusting, Ps. 103. 14 ^{זָכוֹר} ^{זָכוֹר} mindful, Is. 53. 3 ^{יָרִיעַ} ^{יָרִיעַ} acquainted with. Cf. 1 S. 2. 18, Jud. 18. 11, Ez. 9. 2, 3, Song 3. 8.

SUBORDINATION OF NOUNS TO THE VERB BY MEANS
OF PREPOSITIONS

§ 101. The action of the verb often reaches the obj. through the medium of a prep. The prepp. may be assumed to be—1. Words expressing *locality*. 2. Then they are transferred to the sphere of *time*. 3. And, finally, they are used to express relations which are intellectual or ideal.

When several words are coupled together under the regimen of the same prep. it is often repeated before each, as Hos. 2. 21 **וּבְרַחֲמִים וּבְחֶסֶד וּבְמִשְׁפָּט וּבְצֶדֶק** Gen. 12. 1; 40. 2, 2 S. 6. 5, Hos. 1. 7. But usage varies, Hos. 2. 20; 3. 2. Sometimes, in poetry especially, the prep. exerts its influence over a second clause without being repeated, Is. 28. 6 for **לְמִשְׁיְרִי**, Job 15. 3 for **וּבְמַלְאִים**, Is. 30. 1 *from* my spirit, 48. 9 *for the sake of* my praise.

Certain prepp. of motion, chiefly **אֶל** and **מִן**, are used with verbs that do not express motion, and, on the other hand, a prep. of rest such as **ב** may be used with a verb of motion. This *pregnant* consn., as it has been called, permits the ellipse of a verb. 1 S. 7. 8 **אֶל-תִּהְיֶה מִמֶּנּוּ** *be not silent* (turning away) *from us*. Ps. 22. 22 **מִקְרִי רָמִים עָנִיתָנִי** *heard* (and delivered) *me from* the horns. 1 S. 24. 16 **וַיִּשְׁפְּטֵנִי מִיָּרֵדָה**, cf. 2 S. 18. 19. Is. 38. 17, Ez. 28. 16 *profane* (and cast) *thee from* the mount, Ps. 28. 1; 18. 22; 73. 27, Ezr. 2. 62.—Gen. 19. 27 **אֶל-הַמָּקוֹם . . . וַיִּשָּׁב** *he rose early* (and went) *unto* the place, Song 7. 13. Gen. 42. 28 **וַיִּתְרָדּוּ אִישׁ אֶל-אָחִיו** *they trembled* (and looked) *unto* one another; and often with verbs of *fear*, *wonder*, &c., Gen. 43. 33, Is. 13. 8, Hos. 3. 5 *come trembling unto*, Mic. 7. 17, cf. Is. 41. 1. Ps. 89. 40 *profaned* (and cast) *to* the ground, 74. 7. Is. 14. 17, Gen. 14. 3. With 1 S. 21. 3 (if text **יָדַעְתִּי** right) cf. Gen. 46. 28. 1 S. 13. 7 *rd. prob.* **מֵאַחֲרֵי** *trembled from after* him

(left him from fear). So the brief language, 1 S. 15. 23, rejected thee מִמֶּלֶךְ *from* (being) *king*, cf. v. 26 מִקְהִיּוֹת מ'; 1 K. 15. 13 removed her מִגְבִּירָה *from being* queen-mother. Is. 7. 8; 17. 1, Hos. 9. 12, Jer. 48. 2, Ps. 83. 5. Ps. 55. 19 פָּדָה בְּשָׁלוֹם *redeemed* (so as to be) *in peace*, Ps. 23. 6? 1 S. 22. 4 וַיִּנְחָם אֶת־פָּנָיו מִלֶּךְ מ' *led them* (so that they were) *in the presence of* the king of Moab.

Rem. 1. The prepp. are either, (a) of rest *in*, as ב; (b) of motion in the direction of, as אֶל, ל, עַד; (c) of motion away from, as מִן; or (d) of the expression of other relations, as עַל *over, above, upon*, תַּחַת *under*, &c. In addition there are compound prepp., mostly with אֶל or מִן as first element. See the Lexx. Only a few points can be noticed.

(a) Prep. ב is either *in, within* (Ar. *fi*), or, *at, on* of contact (Ar. *bi*). Most of its uses are reducible to these two senses, e.g. בְּבֵית in the house, בְּאֶרֶץ, בְּהָר in, on the mountain; of time, בְּבֹקֶר. Hence its use with verbs to touch נָגַע, to cleave to דָּבַק, to hold אָחַז, תָּמַךְ. From the sense of *in* (in the sphere of, embodied in) comes its use with pred. (*beth essentiae*), as Ps. 68. 5 בְּיָהּ שְׁמוֹ (in) *Jah is his name*, Ex. 18. 4 God בְּעֹזִי is (in) *my help*, Ps. 35. 2. And otherwise, Ex. 6. 3 I appeared בְּאֵל as El shaddai, Is. 40. 10 בְּחֹזֶק as a strong one, Ps. 39. 7 as an image; Ps. 37. 20; 146. 5, Pr. 3. 26, Job 23. 13, Lev. 17. 11. With ptcp. the plur. is used, though ref. be to a single person, Jud. 11. 35 בְּעֹצְרֵי among my troublers = *my troubler*, Ps. 54. 6; 118. 7; 99. 6 as (being) his priests, cf. Hos. 11. 4. So other allied senses, e.g. where we use *with*, בְּחֵיל with a great army (in, in the element of; less naturally of contact, and so accompaniment), בְּמַקְלִי with my staff, Gen. 32. 11; so *with* of instrument, Mic. 4. 14 בְּשֹׁבֵט with the rod, Is. 10. 24, 34; of persons, in, through, Hos. 1. 7 בְּיְהוָה through Je., Gen. 9. 6. Similar is ב of price, Gen. 30. 16, בְּדֹרָאֵי בְנֵי for (with) the mandrakes, v. 26, 33. 19; 37. 28, 1 K. 10. 29. Finally ב has partitive sense, Job 7. 13 my bed בְּשֵׁחִי יֵשֵׁא will bear of (in) my complaint, Nu. 11. 17, Ez. 18. 20. On ב with obj., § 73, R. 6.

(b) Prep. אֶל expresses motion *towards*, in the direction of,

whether the goal be reached or not. Gen. 2. 19 brought them אֶל-הָאָדָם *unto* the man, 3. 19 *unto* the dust, 6. 18 *into* the ark, 19. 3, 2 S. 5. 8. Then less literally, Gen. 39. 7 lifted up her eyes אֶל-יוֹסֵף *towards* (upon) Jos., Deu. 24. 15; Gen. 32. 31 אֶל-פָּנִים *face to face*, Nu. 12. 8 *mouth to mouth*. So after verbs *to speak*, דִּבֶּר אל (mostly with this verb). After verbs of speaking, in the sense of *of*, *in reference to*, Gen. 20. 2, 1 S. 1. 27; 3. 12, 2 S. 7. 19, Is. 29. 22, Ps. 2. 7. Naturally *unto* may mean *in addition to*, 1 S. 14. 34 eat אֶל-הַדָּם *with the blood*, Lev. 18. 18, 1 K. 10. 7, Lam. 3. 41, Ez. 7. 26 (על is more common in this sense, and the two prepp. are often confounded). The verb may give to *unto* the complexion of *hostility*, Gen. 4. 8 rose up אֶל-הָבֶל *against* Abel, Gen. 22. 12, Jud. 1. 10, Is. 2. 4; 3. 8.

Prep. ל *to* may like אל imply motion to, Gen. 24. 54; 27. 14, 25, 1 S. 25. 35, Is. 53. 7, Jer. 12. 15 (perhaps oftener in later style, 2 Chr. 1. 13), but oftenest expresses *direction to*, and greatly in an ideal sense. Hence with verb *to say* אמר; and after verbs of *speaking*, *remembering*, &c., in the sense of *in reference to*, Gen. 20. 13 אמר-לי say *of me*, Ps. 3. 3; 132. 1, Jer. 2. 2, Ez. 18. 22; 33. 16, 1 K. 2. 4; 20. 7, Gen. 17. 20; 19. 21; 27. 8; 42. 9; 45. 1, Is. 5. 1. So Is. 8. 1 למהר, though the ל is not to be translated. In particular, ל is used to introduce the indirect obj. (dat.), Jud. 1. 13 ויתן-לו gave *him*, and in the various senses of the dat., Gen. 24. 29 וירבקה אח R. *had a brother*, 13. 5. The so-called *dat. commodi* (or, *incommodi*, Jer. 2. 21, Mic. 2. 4, Ez. 37. 11, Ps. 137. 7), Is. 6. 8 מי ילד-לנו, Jud. 1. 1, Deu. 30. 12, 13; particularly in the form of the *ethical dat.*, when the action is reflected back upon the agent and done *for* him. Mostly with imper.: Gen. 12. 1 לך-לך *get thee*, 22. 5 שבו-לכם *sit you here*, 21. 16 ותישב לה she *sat her down*; Deu. 1. 7, 40; 2. 3; 5. 27, Jos. 7. 10; 22. 19, 1 K. 17. 3, Is. 2. 22; 36. 9; 40. 9, Am. 2. 13; 7. 12, Ps. 120. 6; 122. 3; 123. 4. On use of ל to express second obj. after *to make*, *put*, &c., § 78, R. 5; with agent of pass., § 81; to circumscribe the gen., § 28, R. 5.—Prep. ל also expresses the norm, *according to* (perh. allied to *in ref. to*), Is. 11. 3 עיניו *according to* the sight of his eyes, Gen. 33. 14; 13. 3, 1 S.

25. 42, Hos. 10. 12? Comp. such phrases as 1 S. 1. 18 וַחֲלָהּ לְדַרְכָּהּ *went her way*, 1. 17 לְשָׁלוֹם לְבִי *go in peace*; to smite לְפִי חֶרֶב *with the edge*, Is. 1. 5 לַחֲלִי, 50. 11. On ל with obj. cf. § 73, R. 7.

The prep. עַד *unto, as far as to*, often includes the limit, 1 S. 17. 52; esp. the form (וְעַד) עַד . . . מִן, Gen. 31. 24 מִטּוֹב עַד-רָע *good or evil* (from g. to e.), 14. 23; 19. 11, Ex. 22. 3, 1 K. 6. 24, Is. 1. 6. The form לְמִן is common, Deu. 4. 32, Jud. 19. 30, 2 S. 7. 6, cf. Is. 7. 17, Am. 6. 14. In later style the compound לְ עַד is common, 2 Chr. 28. 9; 29. 28, cf. 1 K. 18. 29; Jud. 3. 3 in the phrase "unto the entering in of Hamath," 1 Chr. 13. 5, cf. 5. 9. The sense *up to* becomes = *even* (cf. Ar. ḥatta), Nu. 8. 4, 1 S. 2. 5, Hag. 2. 19, Job 25. 5, cf. Ex. 9. 7, Deu. 2. 5.

(c) Prep. מִן may be a noun = *a part*. Its various senses follow from this, e.g. (1) the partitive, Gen. 30. 14 מִדְּרָאִי בְנֵה *some of thy son's mandrakes*, 28. 11; 45. 23, Ex. 4. 9; 6. 25; 16. 27; 17. 5, Lev. 5. 9, 1 K. 1. 6, Job 27. 6, Neh. 5. 5, Ps. 137. 3 (§ 11, R. 1a). So perhaps such passages as Lev. 4. 2, Deu. 15. 7 (§ 35, R. 2), 1 S. 14. 45, 2 S. 14. 11, Ex. 12. 4, unless such cases belong to (3) below, e.g. 1 S. 14. 45 *from* (beginning with, starting from) *a hair*. Cases like Gen. 6. 2; 7. 22; 9. 10; 17. 12, where מִן seems to particularise, are explainable in the same way.

(2) The sense *from, away from*, naturally follows. Hence use of מִן in comparison, Ex. 12. 4, 1 S. 15. 22, 2 S. 20. 6, Hos. 6. 6 (§ 33 seq.). Hence also *privative* sense, *away from, without*, Gen. 27. 39 מִטָּל *away from the dew*, Job 11. 15 מִבּוֹרִים *without spot*, 19. 26; 21. 9, Is. 22. 3, Hos. 9. 11, Jer. 10. 14; 48. 45, Mic. 3. 6, Zech. 7. 11, Ps. 109. 24, Pr. 20. 3. So after verbs of *delivering, saving, redeeming from, restraining, ceasing from, fearing* and *being ashamed to do*, &c. And in pregnant consns. (§ 101 above); Gen. 27. 1, 1 S. 8. 7; 15. 23, 1 K. 15. 13, Is. 7. 8, Hos. 4. 6; 9. 12, Ps. 102. 5, cf. 1 S. 25. 17 *so that there is no* speaking to him. (3) The sense *from* may refer to *source, point of starting from*, e.g. frequently in the local (and temporal) sense, Gen. 12. 1; 13. 11; 15. 4, Ex. 15. 22, 1 S. 17. 33; 20. 1;

but then, naturally, in a *causative* sense (influence coming from), *from, because of, by*, as Gen. 48. 10 his eyes were set *from* old age, Is. 53. 5 pierced *because of* our transgressions. Gen. 9. 11; 16. 10; 49. 12, Ex. 6. 9, Deu. 7. 7, 1 S. 1. 16, 1 K. 14. 4, Is. 28. 7; 40. 26, Ob. 9, 10, Hos. 11. 6. Cf. § 81.

(d) Prep. *על* has the meaning *above, over, upon*; e.g. locally whether of motion or rest, as Gen. 2. 5 had not rained *upon* the earth, 2 K. 4. 34 he laid himself *upon* the child, Gen. 24. 30 he saw the bracelets *upon* the hands of his sister, Gen. 1. 20 let fowl fly *above* the earth. And in a figurative sense, Gen. 16. 5 *my wrong be upon thee*, 41. 33 set him *over* the land, Jud. 3. 10, 1 S. 15. 17.

From these senses comes the use of *על* with verbs to *cover*, as *בָּסָף*, *to pity, spare* חוּם, חָמַל, *to burden*, as Is. 1. 14 *they are a burden upon me*, 2 S. 15. 33, Job 7. 20. So to express *obligation*, 2 S. 18. 11 *it would have lain upon me* to give thee, Gen. 30. 28, Jud. 19. 20, Pr. 7. 14. With words expressing the idea of *addition*, Gen. 31. 50 if thou take wives *in addition to* my daughters, 32. 12 *mother with* children, Gen. 28. 9; 48. 22, Hos. 10. 14, Am. 3. 15. Other uses of *על* are similar, as Jud. 9. 17 *fought for you* (*over, protecting*), but also in a hostile sense *against*, Gen. 43. 18 *to fall upon*, Gen. 34. 30 to gather themselves *against*, 50. 20 plot *against*, Nu. 10. 9, Am. 7. 9, Is. 7. 5, Ps. 2. 2. From the sense *over* (being higher) comes the meaning *beside, by* after *to stand, sit, &c.* Ps. 1. 3 *by* the rivers of water, 2 S. 9. 10 *at* my table (also *אֵל*), Gen. 18. 2 standing *beside him*, 16. 7; 29. 2; 41. 1; Ex. 14. 2, Is. 6. 2.

From the sense *upon* comes the use of *על* to express the condition, circumstances in which an action is performed, on which it rests or which underlie it. Here *על* seems more general than *כִּי* and has such meanings as *amidst, although, notwithstanding, according to, &c.* Jer. 8. 18 *amidst* trouble, Job 10 7 *though* thou knowest, Is. 53. 9 *notwithstanding that* he had done no evil, Job 16. 17. 2 K. 24. 3, Ps. 31. 24, Jer. 6. 14, Is. 38. 15; 60. 7.

Ps. 50. 5. So perhaps Ex. 12. 8 עַל־מִרְרִים *with* bitter herbs (the idea *in addition to* is less expressive), Nu. 9. 11.¹

Prep. עִם is *with* of accompaniment. Hence the sense of *beside, near* locally, Gen. 25. 11; 35. 4, Jud. 9. 6, 1 S. 10. 2. So its use in comparisons, Job 9. 26 עַם־אֲנִיּוֹת אֶבֶה *like* ships of reed, Ps. 88. 5; and in the sense *as well as*, 1 Chr. 25. 8, Ecc. 2. 16. In 1 S. 16. 12; 17. 42 עִם seems used adverbially, unless יָפָה be employed nominally, *along with beauty* or eyes.

Prep. תַּחַת *under, below*; hence such usage as 1 S. 14. 9 תַּחְתֵּינוּ *where we stand* (under us), on the spot, Jos. 5. 8; 6. 5, Jud. 7. 21, 2 S. 2, 23. So the sense *instead*; and אֲשֶׁר *because*.

The particle כִּי *like, as*, is either a prep. or an undeveloped noun, *instar*. If the latter, it may be in appos. with a previous word or in acc. of condition. If a prep. it is used in a pregnant sense; in either case it governs the gen. Ps. 95. 8 harden not your hearts כַּמְרִיבָה *as at* M., 83. 10 do to them כַּסִּיסְרָא *as to* S., Gen. 34. 31 הַכּוֹנֵנָה *as with* a harlot? Hos. 2. 5 הַיּוֹלָדָה *as on* the day. Is. 1. 25; 5. 17; 10. 26; 23. 15; 28. 21; 51. 9, Hos. 2. 17; 9. 9; 12. 10, Am. 9. 11, Ps. 35. 14, Job 28. 5; 29. 2.

The first element of the compound prepp. is chiefly מִן or אֶל. The form מִפְּנֵי in earlier writings is mostly a prep. *incommodi*; in later style it is used for *because of, for the sake of*, even in a favourable sense.

¹ From the sense *upon* comes the general use of עַל as a prep. *incommodi*, opposed to ל. Particularly in the expression of feelings and mental states with such words as *heart, soul, spirit*, the prep. suggests the pressure *upon* the subject of the feeling or state. Jer. 8. 18 עָלַי לִבִּי דָּוָי *my heart is sick upon me*, Hos. 11. 8, Lam. 3. 20, Job 10 1; 14. 22; 30. 16, Ps. 42. 6, 7, 12; 43. 5; 131. 2; 142. 4; 143. 4, Jon. 2. 8. In translation *in* must often be used, and sometimes the prep. is almost untranslatable, *e.g.* Gen. 48. 7 Rachel *died* עָלַי, cf. Nu. 11. 13, Jud. 14. 16. The primary sense may become weakened in usage, Neh. 5. 7.

SYNTAX OF THE SENTENCE

THE SENTENCE ITSELF

§ 102. A sent. consists of a subj. and pred. The subj. may be expressed separately, as **אֲנִי יוֹסֵף** *I am Jos.*, or in the case of the verbal sent. contained in the form, as **מִכַּרְתֶּם** *ye sold*. Besides the mere subj. and pred. sentences usually contain additional elements, such as an obj. under the regimen of the pred., or some amplifications descriptive either of subj. or pred.

The subj. may be a pron., or a noun, or anything equivalent to a noun as an adj. or adverb used nominally, or a clause. Gen. 39. 9 **אַתָּה אִשְׁתּוֹ** *thou art his wife*; 3. 3 **אָמַר** *God has said*; 2. 18 **לֹא טוֹב הָיִוֶּתֶּהּ הָאָדָם לְבֵדּוֹ** *that man be alone is not good*. So 2 K. 9. 33 **וַיִּזּוּ מִדָּמָהּ** *some of her blood spirted*. Ex. 16. 27, 2 S. 1. 4; 11. 17, 2 K. 10. 10.

The pred. may be a pron., Jud. 9. 28 **מִי שֶׁכֶּם** *who is Shechem?* A noun, Gen. 39. 9 (above), an adj. or ptcp., Gen. 2. 10 **יָצָא נָהָר** *a river went out*, Is. 6. 3 **קָדוֹשׁ יְהוָה** *holy is Je.*; a finite verb, Gen. 3. 3 (above); or an adverbial or prepositional phrase, Gen. 2. 12 **שָׁם הַבְּרִלָּה** *there is bdolach*; Ps. 11. 4 **בַּשָּׁמַיִם נִסְאוֹ** *in heaven is his throne*. The noun as pred. is very common, because the adj. is little developed in the earlier stages of the Shemitic languages. See Nom. Appos. § 29 *e*.

The simple sent. is either nominal or verbal. A verbal sent. is one whose pred. is a *finite* verb. All other sentences

are nominal.—This definition, though only partially exact, is sufficient.

1. *The Nominal Sentence*

§ 103. In the nominal sent., which expresses a constant and enduring condition, the subj. is the most prominent element. In general the emphatic word is placed first, hence in this sent. the order is—subj., pred. The subj. in the nominal sent. is very generally definite, but not always. Gen. 2. 12 וְהָיָה הָאָרֶץ הַהִיא טוֹב *and the gold of that land* is good; 13. 13 וְאֲנָשֵׁי סֶדֶם רָעִים *and the men of S. were* wicked; 2. 10 וְנָהָר יֵצֵא *and a river went forth*; 29. 17 וְעֵינָי לֵאחַ רְכוֹת *the eyes of L. were tender*, 12. 6; 13. 7. Esp. after הָיָה, and when ptcip. is pred., 16. 6 הָיָה שְׂפָחַתְךָ בְּיַדְךָ *thy maid is in thy hand*. 20. 15, 16; 27. 42; 28. 12; 41. 3, 5, 6; 48. 1.

§ 104. This order is not invariable. There is considerable freedom in the disposition of the parts of the sent., and emphasis on the pred. may give it the first place. (a) A simple adj. when pred. often stands first, particularly if the subj. be also simple, though when the subj. is of some heaviness the adj. may be put at the end, cf. Gen. 2. 12 above. Jer. 12. 1 צְדִיק אַתָּה יְהוָה *righteous art thou, Je.* Particularly if the adj. be in the comparative, 1 S. 24. 18 מִמֶּנִּי צְדִיק אַתָּה *thou art more righteous than I*; Gen. 29. 19 טוֹב תִּתֵּנִי אֵתָּה לָךְ *it is better that I give her to thee*. Gen. 4. 13, Hos. 13. 12, Ps. 111. 2, 4; 116. 5; 118. 8, 9.

(b) In dependent sentences, e.g. after כִּי *that, for*, the pred. has a certain emphasis, and stands first. Gen. 3. 5 כִּי יֵדַע אֱלֹהִים *for God knows*, 3. 6; 22. 12. Esp. if subj. be a pron.; 3. 10 כִּי אָנֹכִי *because I was naked*; 3. 19; 20. 7; 25. 30; 29. 9; 42. 33, Am. 7. 13. And in general the pronominal subj. is without emphasis, 24. 34; 26. 9; 30. 1, Am. 7. 14; though, of course, it may be otherwise, as when

God speaks solemnly of Himself, Gen. 15. 1; 26. 24; 28. 13. After nom. *pendens* the resumptive pron. with indef. pred. is unemphatic; 34. 21; 40. 12, 18; 41. 25-27; 42. 11.

(c) Naturally the pred. is emphatic in interrogative sentences of whatever kind. Gen. 24. 65 מִי הָאִישׁ הַלֵּוֹה *who* (pred.) is yonder man? 1 S. 17. 43 הַכֶּלֶב אֲנֹכִי *am I a dog?* Gen. 18. 17. הַמִּכְסֶּה אֲנִי *shall I hide?* Gen. 4. 9, Jud. 2. 22, 1 S. 16. 4; though emphasis may alter this order, Ex. 16. 7, 8 וַיִּבְחַנוּ מָה *what are we?* In answers the order of question is generally retained; Gen. 29. 4 . . . מֵאֵין אַתָּם *from where* are ye? *from Haran* we, 24. 23, 24, 2 K. 10. 13. But great variety appears in use of the pron.; cf. Gen. 24. 65.

The prep. ל with noun or pron. when meaning *to be to, to have*, often stands first; Gen. 26. 20 לָנוּ הַמַּיִם *the water is ours*; 29. 16 וּלְלֶבֶן שְׁתֵּי בָנוֹת *and L. had two daughters*. 19. 8; 31. 16; 48. 5, Ex. 2. 16, Jud. 3. 16, 1 S. 1. 2; 17. 12; 25. 2, 2 S. 14. 6. And so adverbial expressions, Gen. 2. 12.

In the nominal sentences above the predication is expressed by the mere juxtaposition of subj. and pred. without any copula. The time also to which the predication belongs is left unexpressed.

2. The Verbal Sentence

§ 105. In the verbal sent. the idea expressed by the verb is the emphatic element, and in ordinary calm discourse the order is—pred., subj. Gen. 4. 26 וְלִשְׁתׁ יָלְדָּהּ אֶת יֶלְדָּהּ *a son was born*. And with the conversive tenses universally, which must stand at the head of the clause, Gen. 3. 2 וַתֹּאמֶר הָאִשָּׁה *and the woman said*. This kind of sentence is far the most common in prose narrative.

When, however, any emphasis falls on the subj. it may precede the verbal pred. This emphasis may be of various kinds, though generally due to some kind of antithesis,

latent or expressed. Gen. 3. 13 הַנָּחָשׁ הַשִּׂיֵּאֲנִי *the serpent* beguiled me; 37. 33 כְּתֹנֶת בְּנֵי חַיָּה רָעָה אֲכָלָתָהּ it is my son's coat, *an evil beast* hath devoured him; 37. 27 וַיִּדְנוּ אֶל-תְּהִיבוֹ but let not *our hand* be upon him. Often the antithesis is expressed: Is. 1. 3 יָדַע שׂוֹר קִנְהוֹ יִשְׂרָאֵל *the ox knoweth his owner, Israel does not know*; Gen. 4. 2 Abel was a shepherd אֲדָמָה *but Cain* was a tiller of the ground; 1 S. 1. 22 ... וַיַּעַל הָאִישׁ *the man went up, but Hannah* did not go up. Gen. 6. 8; 18. 33; 33. 17; 35. 18; 37. 11, Hos. 2. 23, 24; Is. 1. 2 and *they*; Am. 7. 17. A new subject in distinction from others is thus introduced, *e.g.* Jud. 1. 29 *and Ephraim*; sometimes without *and*, Jud. 1. 30, 31, 33. Or any new point that is to be somewhat signalised, Gen. 2. 6 *and a mist* went up. 1 K. 2. 28 *and the report* came to Joab. But rhythm and style must also be taken into account.

In the circumstantial sent. (§ 137) the subj. is prominent, and precedes the verbal pred. Gen. 24. 31 וְאַנְכִּי פָנִיתִי הַבֵּית *when I* have made ready the house? Job 21. 22 הֲלֹאֵל יִלְמַדְדַּעַת וְהוּא רָמִים יִשְׁפּוּט shall one teach *God* knowledge when *he* judges those on high? Ex. 23. 9; 33. 12, Jud. 4. 21.

Rem. 1. As stated above, there is a departure from the ordinary prose narrative style with *vav impf.* when a *new* subject has to be introduced or any important point signalised which is the beginning of a new development, *e.g.* Gen. 4. 1, the new history after the fall. In these cases the subj. is placed first even in the verbal sent. This is particularly the usage when the event to be signalised was anterior to the events in the current of the narrative. Jud. 1. 16 וַבְּנֵי יְקִי *now the Kenites* had gone up with Judah. Gen. 16. 1; 24. 62; 31. 19, Jud. 4. 11. See exx. § 39 c.

Rem. 2. It is a point of style, however, especially in prophetic parallelism, and even otherwise, to vary the consn.,

and after a conversive tense to use the simple tense and subj. before it with no emphasis. Is. 6. 7 **וְעֹנֶה וְחָטְאָתָּךְ** **יָקָר** **תִּכְפֹּר**. Is. 11. 13; 14. 25; 28. 18; 31. 3, Ps. 78. 64.

3. The Compound Sentence. *Casus pendens*

§ 106. In such a sent. as *Cain's father is dead* the language often prefers to say, *Cain, his father is dead*, **מֵת אָבִירְמֹן** **קַיִן** **מֵת** **אָבִירְמֹן** instead of **מֵת אָבִירְמֹן**. So for: the way of *God* is perfect, **הָאֵל תָּמִים דְּרָכּוֹ** Ps. 18. 31. While a certain prominence is thus given to the main subject it is slight, and the rendering *as for God*, *his way*, &c., is an exaggeration. Such sentences are composite; the subj. is placed at the head in an isolated position as *casus pendens*, and the predication regarding it follows in a distinct sent., which may be nominal or verbal. The effect of this consn. is sometimes to give real emphasis to the chief subj., but often merely to give emphasis or vividness and lightness to the sentence as a whole. The consn. is common in sentences where the subj. is encumbered with complementary elements, so that it needs to be disentangled and restated. Gen. 3. 12 **הָיָא נְתָנָה . . . הָאִשָּׁה** *the woman whom thou gavest, &c., she gave me*; 15. 4 **הוּא יֵרֶשֶׁה . . . הָאִשָּׁר יֵצֵא** *he who shall come out of thy loins, he shall be thine heir*; 24. 7 **יְאֱלֹהֵי** **יְשַׁלַּח** **הַשָּׁמַיִם** *Je. the God of heaven who took me, and who, &c., he shall send*.

The subj. placed as an isolated inchoative is resumed by a pron. in the same case as the subj. would have had in a simple sent.

(a) Nom.—Gen. 42. 11 **בָּנֵי אִישׁ אֶחָד נַחֲנוּ** *we are all sons of one man*; Is. 1. 13 **קִטְרֶת תּוֹעֵבָה הוּא לִי** *incense (sacrificial smoke) is an abomination to me*. Jer. 12. 6 **בָּרְךְ גִּם־אֶחָיָה . . . גִּם־הֶמָּה בָּגְדוּ בְךָ** *even thy brethren have acted treacherously*. Gen. 14. 24; 22. 24; 30. 33; 31. 16;

34. 21; 41. 25; 44. 17; 45. 20, Ex. 12. 16, Jud. 4. 4, 2 S. 5. 1, Deu. 1. 30, 38, 39.

(b) Gen.—Jud. 17. 5 'וְהָאִישׁ מִיכָה לוֹ בַּיִת א' *the man Micah had a house of God.* 2 K. 1. 4 הַמֶּטָּה אֲשֶׁר עָלִיתָ שָׁם לֹא-תֵרֵד מִמֶּנָּה *from the bed which thou hast gone up into thou shalt not come down.* Is. 4. 3 קְרוֹשׁ . . . הַנֶּשֶׂאֶר *he that is left shall be called holy.* The prep. is sometimes placed before the main subj., and repeated with the pron. Gen. 2. 17 וּמִעֵץ הַדַּעַת . . . לֹא תֹאכַל מִמֶּנּוּ *but thou shalt not eat of the tree of knowledge.* 2 S. 6. 23.—Gen. 17. 4, 15; 48. 7, 1 S. 12. 23, 1 K. 1. 20; 12. 17, Is. 3. 12; 9. 1; 11. 10, Hos. 9. 8, 11, Ps. 10. 5; 11. 4; 125. 2, Jon. 2. 7.

(c) Acc.—Gen. 24. 27 'אֲנֹכִי בַדֶּרֶךְ נָחֵנִי י' *Je. led me in the way.* Gen. 28. 13 לְךָ אֶתְנַנָּה . . . הָאָרֶץ *the land on which thou liest will I give thee.* Is. 1. 7 אֲדַמְתֶּם זָרִים אֶתְּךָ *your land strangers devour in your sight.* The main subj. may be acc., which is resumed: Gen. 47. 21 וְאֶת-הָעָם הָעֶבְרִי אָתּוּ *and the people he removed.* Gen. 13. 15; 49. 8, Nu. 22. 35, Jud. 11. 24, 1 S. 9. 13; 25. 29, 1 K. 15. 13; 22. 14, 2 K. 9. 27, Is. 8. 13, Ps. 125. 5, Deu. 13. 1; 14. 6.

(d) In the verbal sent. the expression of the resumptive pron. throws emphasis upon the subj., the place of which at the head gives it prominence. The same is the case in the nominal sent. when the pred. is definite, as 1 K. 18. 39 יְהוָה הוּא יְהוָה *Jehovah is God!* Deu. 18. 2 יְהוָה הוּא *Jehovah is his inheritance.* In this case the pron. precedes the pred. Gen. 2. 14; 9. 18; 42. 6, Deu. 10. 17; 12. 23; 31. 6, 8, Is. 9. 14; 33. 6, 1 S. 17. 14.

When the pred. of the nominal sent. is indefinite the pron. usually follows the pred., and there is a balance of emphasis on subj. and pred., the resumptive pron. sinking almost to the rank of a copula. Gen. 41. 25 חֲלוֹם פָּרְעָה *the dream of Ph. is one*; 47. 6 אֶרֶץ מִצְרַיִם לְפָנֶיהָ *the dream of Ph. is one*;

הוא. Gen. 34. 21; 45. 20, Ex. 3. 5; 32. 16, Nu. 11. 7, Deu. 1. 17; 4. 24, Jos. 5. 15, 2 S. 21. 2, 1 K. 20. 31, Mic. 7. 3. Cf. Ps. 76. 8.

The sent. is also compound when *cas. pend.* is resumed by convers. tenses, *e.g.* 1 K. 12. 17.

Rem. 1. When the *cas. pend.* is to be resumed in acc. (*c* above) it may be put in acc. also in Ar. And in other languages—

Den König Wiswamitra,
Den treibt's ohne Rast und Ruh. ;

Rem. 2. The fact that the pron. agrees with subj. in gend. and numb., *e.g.* הָרֶם הוּא הַנֶּפֶשׁ, seems to show that properly it is a resumption of the subj. and not an anticipation of the pred. Its occasional agreement with pred. (*e.g.* in Eth. &c.) is a familiar case of attraction, cf. Jer. 10. 3.

The consn. is probably different when the pron. stands after a pron. of 1st or 2nd pers., as 2 S. 7. 28 אַתָּה הוּא הָאֱלֹהִים. Here the 3rd pers. pron. strengthens the other, *thou art God*.¹ Is. 37. 16, Jer. 14. 22, Ps. 44. 5, Neh. 9. 6, 2 Chr. 20. 6, cf. Is. 51. 9, 10, and with 1st pers. Is. 43. 25; 51. 12; 52. 6. So 1 Chr. 21. 17 *I am he-who* (אֲשֶׁר) has sinned, Ez. 38. 17, cf. Jer. 49. 12. Others (Ew. Dr.) regard הוּא in these cases as pred., 2 S. 7. 28 *thou art he—God*. The same seems the consn. with הוּא יְהוָה Ecc. 1. 17, 1 Chr. 22. 1, and אֱלֹהֵי הֵם Gen. 25. 16, Lev. 23. 2, Nu. 3. 20, 21, 27, 33, &c., though the emphasis here is very slight.

In some cases הוּא appears to be pred., Is. 41 4 אֲנִי הוּא *I am he* (43. 10, 13; 46. 4; 48. 12, Ps. 102. 28), where *he* (it) expresses the divine consciousness of himself, cf. the

¹ This use of the *third* pers. pron. seems secondary. Naturally it would be used to strengthen only words in the 3rd pers., *e.g.* Is. 7. 14, Nu. 18. 23, Ex. 12. 42, Ezr. 7. 6, 2 Chr. 32. 30. The same use of 3rd pers. pron. appears in the so-called Ar. "pron. of separation" (a mere empirical phrase). This 3rd pers. pron. should properly be used only after a subj. in 3rd pers., its use after *I, thou, &c.*, is no doubt secondary and analogical, and is less classical. *E.g.* John 14. 6 *ana hua elṭariq* (van Dyck), *I am the way*, in the more classical trans. of the Jesuits is *ana elṭariq, ana elbâb, I am the door, &c.*

beginning of 43. 11 and end of 43. 12. In sense, *it is I*, or *I am* (what I am) is nearly the same.

When the sent. is transposed with pred. first the pron. anticipates the subj., Lam. 1. 18 צָרִיק הוּא יְהוָה; Song 6. 8, 9 יוֹנָתִי אֶחָת הִיא יוֹנָתִי *one is she, my dove*; Pr. 30. 24, 29. Cf. Pr. 6. 16; 30. 15, 18. Peculiar is 1 S. 20. 29 וְהוּא צִוָּה לִי אָחִי (Sep. otherwise), cf. Ps. 87. 5.

EXPRESSION OF SUBJECT IN VERBAL SENTENCE

§ 107. In the verbal sent. the subj. is expressed by the inflectional element of the form, except in 3rd pers., as יֹדַעְתִּי *I know*, מָכַרְתָּם *ye sold* (where *tem* and *ti* express the subj.). In the nominal sent. the subj. has to be expressed. On its omission with ptcp. cf. § 100.

1. *Emphasis on Subject*

When emphasis falls on the pronom. subj. in verbal sent. it is expressed separately, being then placed chiefly before, but also after, the verb. The emphasis is often slight, and due to contrast. Gen. 42. 8 וְהֵם לֹא הִכְרָהוּ *but they* did not recognise him; 33. 3; 42. 23, Jud. 4. 3; 13. 5, Is. 1. 2, Hos. 2. 10, Am. 2. 9. After the verb, Jud. 8. 23 לֹא-אֶמְשַׁל לֹא-אֶמְשַׁל *I will not rule over you*. Gen. 24. 60, Ex. 18. 19, 1 S. 20. 8; 23. 22, 2 S. 12. 28; 17. 15, 2 K. 10. 4, Is. 20. 6, Jer. 17. 18. The pron. is often strengthened by גַּם whether before the verb or after. Gen. 20. 6; 38. 11; 48. 19, Jud. 1. 3, 22; 3. 31, Hos. 4. 6.

Rem. 1. These additional exx. of pron. may be turned up. Gen. 30. 26; 31. 6; 42. 19; 43. 9; 45. 8, Ex. 20. 19, Deu. 3. 28; 5. 24, Jud. 8. 21; 15. 12. In many cases, however, the emphasis is not on the mere pron.; the expression of the pron. gives force or solemnity to the whole phrase, which is emphatic. Particularly in *responses* to preceding statements or requests, as Gen. 21. 24 *I will swear*, 38. 17; 47. 30, Jud. 6. 18 (11. 9), 2 S. 3. 13; 21. 6, 1 K. 2. 18;

5. 22, 2 K. 6. 3. But also in other cases, Jud. 5. 3 *I will sing, I will sing to the Lord*. Pr. 24. 32. And in prayers the *thou* is merely part of the solemnity of the sentiment, 1 K. 3. 6. And so in earnest appeals, as in the phrases *thou knowest, ye know*, the emphasis is not on the mere pron. but belongs to the whole expression. Gen. 44. 27, Jos. 14. 6, 1 S. 28. 9, 2 S. 17. 8, 1 K. 2. 5, 15; 5. 17, 20 (2 K. 9. 11), 2 K. 4. 1, cf. 2 K. 19. 11. Many languages whose inflected verb does not need the pron. show a tendency to express 1st and 2nd pron. So Moab. St. 1. 21 seq. Pleonastic expression of אֲנִי after verb is a peculiarity of Eccles., e.g. 1. 16; 2. 1, 11, 15, &c., cf. Song 5. 5.

2. The Indefinite Subject

§ 108. The indefinite, unnamed subj. (Eng. *they, one*) is expressed in various ways. (a) By 3 pers. sing. of verb, e.g. in the phrase *they called the name*, &c. Gen. 11. 9 בָּרַל שָׁמָה קָרָא עַל־בֵּן *they called its name Babel*. Gen. 16. 14; 21. 31, Ex. 15. 23. The 3 plur. is also used, 1 S. 23. 28, 1 Chr. 11. 7; 14. 11. But in other cases 3 sing. is of frequent use. Is. 7. 24 בָּחֲצִים וּבִקְשֶׁת יָבֹא שָׁמָּה with arrows and bow *shall one go* there; Ex. 10. 5 וְלֹא יוֹכֵל לִרְאוֹת הָאָרֶץ so that *one shall not be able* to see the earth. Gen. 38. 28; 48. 1, Deu. 15. 2, 1 S. 16. 4; 23. 22; 26. 20, 2 S. 15. 31; 16. 23, 1 K. 18. 26, 2 K. 5. 4, Is. 6. 10; 8. 4; 14. 32, Am. 6. 12, Mic. 2. 4.

(b) By 3 plur. Gen. 29. 2 מִן־הַבְּאֵר הַהוּא יִשְׁקוּ הָעֶדְרִים from that well *they watered* the flocks; 1 S. 27. 5 יִתְּנֵנִלִּי מָקוֹם *let them give* me a place. Gen. 41. 14; 49. 31, 1 S. 1. 25, 1 K. 1. 2; 15. 8, Hos. 11. 2, 7; 12. 9, Jer. 8. 4; 16. 6 (sing. and pl.), Job 6. 2, 2 Chr. 25. 16.

(c) By ptc., in plur. Gen. 39. 22 וְאֵת כָּל־אֲשֶׁר עָשִׂים שֵׁם הוּא הָיָה עֹשֶׂה and whatever *they did there*. Is. 32. 12, Jer. 38. 23, Ez. 13. 7, Neh. 6. 10, 2 Chr. 9. 28. More rarely sing., Is. 21. 11 אֵלַי קָרָא *one calleth* unto me from Seir.

Rem. 1. The 3 sing. *fem.* seems used Num. 26. 59, 1 K. 1. 6. The real subject in *a*, *b* is the ptcp. sing. or plur., קָרָא קָרָא *a caller*, or הַקָּרָא *the caller*, called. The ptcp. is often expressed: Is. 28. 4 אִשֶּׁר יִרְאֶה הָרְאָה אֹתָהּ which *one* (the seer) *sees*; v. 24. Nu. 6. 9, Deu. 22. 8, 2 S. 17. 9, Is. 16. 10, Jer. 9. 23; 31. 5, Ez. 33. 4, Am. 9. 1, Mic. 5. 2, Nah. 2. 3, Ps. 129. 3. In 2 K. 12. 10 אִישׁ is used for *one*, cf. 23. 8. Am. 6. 10 הָעוֹד עִמָּךְ are there *any* still beside thee? the subj. is rather understood.

Rem. 2. The 3 plur. is sometimes used where human agents cannot be supposed, in the sense of *pass.* Job 7. 3 and wearisome nights לִי מְנוּ are *appointed* me; 6. 2; 19. 26; 34. 20, Ez. 32, 25, Pr. 9. 11. The usage is common in Aram., Dan. 2. 30; 4. 22. So ptcp. 4. 28, 29. Peculiar ptcp. sing., Jud. 13. 19 וּמִפְּלֵא לַעֲשׂוֹת and something marvelous was done.

Rem. 3. The use of 2nd person for the indeterminate subj. is rare, except in the phrase בָּאֵךְ עַד־בָּאֵךְ (בָּאֵכָה) *till thou comest = as far as*, 1 K. 18. 46, Gen. 10. 19, 30; 13. 10. Apparently, Is. 7. 25 לֹא תָבוֹא שָׁמָּה *thou shalt not come there*. In the injunctions of the Law *thou* is the community personified or each person, and in Prov. *thou* is the pupil of the Wiseman, though cf. Pr. 19. 25; 26. 12; 30. 28.

3. Impersonal Construction

§ 109. The verb is also used impersonally in 3 sing., perf. and impf., chiefly mas. but also fem. Jud. 2. 15 וַיֵּצֵר לָהֶם מָאֹד *they were greatly distressed*; Gen. 32. 8. 1 S. 30. 6 וַתֵּצֵר לְדָוִד מָאֹד, Jud. 10. 9. So mas. in וַיְהִי *and it was*, וַיְהִי *and it shall be*. So many words followed by prep. ל; as רָע ל *to be amiss to*, Nu. 22. 34, Gen. 21. 12, 2 S. 19. 8; Jer. 7. 6. ל טוֹב 1 S. 16. 16, Hos. 10. 1, Jer. 7. 23. ל מַר *bitter*, Ru. 1. 13, Lam. 1. 4. ל חֵם *to have heat*, 1 K. 1. 1, 2, Hag. 1. 6. Job 3. 13 אָז יָנוּחַ לִי *I should have had rest*, Is. 23. 12, Neh. 9. 28. Cf. Gen. 4. 5, 1 S. 16. 23.

The fem. seems used in reference to the phenomena of

nature. Job 11. 17 תַּעֲפֶה (cohort.) *should it be dark*. Am. 4. 7 תִּמְטִיר *it rained* (freq.). Mic. 3. 6 *it shall be dark*, Ps. 50. 3; 68. 15. (But cf. 1 S. 29. 10 *when it is light* (mas.), 2 S. 2. 32, see Gen. 44. 3, Jer. 13. 16.) And of an unseemly power, Job 18. 14 *it brings him* (he is brought) to the king of terrors. The *pass.* is also used impersonally in the *mas.* Gen. 4. 26 אָז הוּחַל לְקָרָא then *it was begun* to invoke; Ez. 16. 34 וְאַחֲרָיו לֹא זוֹנָה there *was no whoring* after thee. The *pass.* in this case often governs like the act. (§ 79), Am. 4. 2 וְנָשָׂא אֶתְכֶם ye *shall be taken away*. Nu. 16. 29, Deu. 21. 3, 4, 2 S. 17. 16, Is. 14. 3; 16. 10; 27. 13; 53. 5, Jer. 16. 6, Am. 9. 9, Mal. 1. 11 (ptcp.), Ps. 87. 3.

Rem. 1. The forms טוֹב, רַע, מָר, &c., might be adjectives, but the use of impf. and inf. makes it more probable that they are perfs. Peculiar is Prov. 13. 10, by pride מִצָּה יָתָן *there comes strife* (es giebt). Rarely with suff., Job 6. 17 בָּחַמוּ *when it is hot*.

Rem. 2. It is scarcely impersonal use of *fem.* when it is employed of a subject suggested by some statement preceding, where we say *it*. Is. 7. 7 לֹא תָקִים *it shall not stand* (the purpose); 14. 24, Jud. 11. 39, 1 S. 10. 12. The *fem.* is often, however, used for *neut.*—Comp. these cases of *fem.*: Gen. 24. 14 (*thereby*), 1 S. 11. 2 וּשְׂמַתִּיהָ (*it*, putting out their eye), Gen. 15. 6 counted *it* (the *fact* that he believed) Ex. 30. 21, Jos. 11. 20 הִיתָה, 2 S. 2. 26; 3. 37, 1 K. 2. 15, 2 K. 19. 25; 24. 3, 20, Is. 22. 11; 30. 8, Mic. 1. 9, Jer. 4. 28; 5. 31; 7. 31; 10. 7; 19. 5, Ez. 33. 33, Job 4. 5; 18. 15.

Rem. 3. In poetry a peculiar consn. occurs in which the verb seems to have a double subj., one personal and the other the organ or member, &c., by which the action is actually performed. This neuter subj. has always a suff. of the same person as the personal subj., and may precede or follow the verb. Ps. 3. 5 אָקְרָא אֶל־י קוֹלִי *my voice, I cried*, i.e. I cried aloud; Is. 10. 30 צָהֲלִי קוֹלְךָ *shout aloud!* Is. 26. 9, Hab. 3. 15, Ps. 17. 10, 13, 14; 32. 8; 44. 3; 60. 7; 66. 17; 69. 11; 108. 2, 7; 142. 2. In a nominal sent. Ps. 83. 19.

—Others consider קולי, &c., to be acc., but the presence of the suff. distinguishes the present case from that in § 67, R. 3.

COMPLEMENT OF THE VERBAL SENTENCE

§ 110. The sent. does not usually consist of mere subj. and pred.; the verbal sent. has usually an obj., and all sentences may have additional elements which are the complements of the two chief parts of the sentence. These complements usually follow the parts, subj. or pred., which they amplify. The order of the verbal sentence is: verb, subj., obj., or complement of the verb. But emphasis may alter this order. Gen. 3. 14 על־גִּהְוֹנָה תֵּלֵךְ וְעָפָר תֹּאכַל *on thy belly shalt thou go, and dust shalt thou eat.* 1 S. 20. 8 וְעַד־אָבִיךָ לְמַהֲזֶה תְּבִיאֵנִי *but why bring me to thy father?* 1 K. 2. 26 לְךָ עֲנֹתָתִי *to Anathoth with you!* Gen. 15. 10; 20. 4; 38. 9, Deu. 5. 3, Jos. 2. 16, Is. 6. 5, Hos. 5. 6, Job 1. 12; 34. 31.

The adverb usually follows the verb, except negatives; and so longer designations of time. But short words of time, like אָז *then*, עַתָּה *now*, בְּרֵאשִׁית *at first*, &c., precede.

§ 111. Out of this principle of emphasis may arise a variety of order, e.g.—

(a) Obj., verb, subj. 1 S. 2. 19 וּמַעֲיֵל קֹמֶן תַּעֲשֶׂה־לּוֹ אִמּוֹ *and a little robe his mother used to make him.* Gen. 42. 4, 1 S. 17. 36, 1 K. 14. 11. And very often when subj. is contained in the verb. Jud. 14. 3, 2 K. 22. 8, Is. 4. 1, Hos. 1. 7; 10. 6.

(b) Verb, obj., subj. 1 S. 15. 33 כָּאֲשֶׁר שָׁבַלָה נָשִׁים *as thy sword has bereaved women.* Gen. 21. 7, Nu. 19. 7, 18, 1 K. 8. 63; 19. 10, Is. 19. 13.

(c) Subj., obj., verb. Is. 1. 15 וְיִדְיָכֶם דְּמִים מִלְּאֵוֹ *This collocation brings the subj. and obj. into very close relation.* Jud. 17. 6 *every man what was right in his own sight* used to

do. Jer. 32. 4 *and his eyes his eyes shall see*, cf. 34. 3. Is. 11. 8; 32. 8.

Rem. 1. Other forms are occasional, as obj., subj., verb. 2 K. 5. 13, Is. 5. 17; 28. 17. This order is usual in nominal sent. with participial pred. Gen. 41. 9 אֲנִי מִן־פִּי *my faults* I call to remembrance. Gen. 37. 16, Jud. 9. 36; 14. 4, 2 K. 6. 22, Jer. 1. 11.

Rem. 2. Aramaic shows a liking for placing the verb at the end of the clause, the obj. and complement of the verb preceding it, as in *c.* Dan. 2. 16, 18; 3. 16; 4. 15. Cf. inf. Is. 49. 6. Jud. 6. 25. 2 Chr. 31. 7, 10.

Rem. 3. It is a point of style, however, particularly in prophetic and poetic parallelism, to vary the order of words. So even in ordinary prose. Ex. 3. 7 רָאִיתִי אֶת־עֲנִי *my* . . . וְאַתָּה צִעַקְתָּם שְׁמַעְתָּ *and thou hast heard their cry*, Is. 5. 24; 11. 8; 31. 1. Cf. 1 K. 20. 18 the double *take them alive*.

AGREEMENT OF SUBJECT AND PREDICATE IN RESPECT OF GENDER AND NUMBER

§ 112. There is less precision in the matter of agreement than there is in classical or other languages. Several general peculiarities appear—

1. When the pred. stands first the speaker's mind is fixed on the act in itself, and clear consciousness of the coming subj. is not yet present to him, and he puts the pred. in the most general form, mas. sing.¹

2. There is a great tendency to construe according to *the sense* rather than strict grammatical law, hence gramm. singulars, such as collectives and words that suggest a plurality, are often joined with plur. pred., especially when they refer to persons.

3. On the other hand, there is a tendency to group things that resemble one another, or belong to the same class, under one conception, and construe them with a sing. verb.

¹ Ar. grammarians have a more ingenious explanation of this usage.

The plur. of lifeless objects and living creatures, not persons, may be treated as gramm. collect., and joined with sing. fem.

1. Agreement of Simple Subject

§ 113. (a) When subj. precedes the pred. there is in general agreement in gend. and numb., whether the subj. be person or thing. Gen. 15. 12 וְתִרְדָּמָה נָפְלָה and *a sleep fell*; v. 17 הַשֶּׁשֶׁשׁ בָּאָה the *sun was gone down*; 16. 1. But exceptions occur; Mal. 2. 6 עוֹלָה לֹא־נִמְצָא *evil was not found*. Gen. 15. 17, Ex. 12. 49, Jer. 50. 46, Zech. 6. 14, cf. v. 7, Job 20. 26.

(b) When pred. precedes, while agreement in gend. and numb. is usual, esp. when subj. is personal, the verb is often in 3 sing. mas., even though the subj. be plur. or fem. This is common with הִיהָ *to be*. The subj. having once been mentioned, however, following verbs are in proper agreement. Gen. 1. 14 יְהִי מְאֹרֹת וְהָיוּ *let there be lights, and let them be signs*. Is. 17. 6 וְנִשְׁאַרְבוּ עֲלֵלוֹת there *shall be left gleanings*; 2 K. 3. 26 חֲזֹק מִמֶּנּוּ הַמִּלְחָמָה the *battle was too strong* for him, cf. v. 18. Deu. 32. 35, Is. 13. 22; 24. 12, Jer. 36. 32. Nu. 9. 6 וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ 1 K. 11. 3 וַיְהִי־לּוֹ נָשִׁים שְׂרוֹת he *had wives, princesses*, 700. The *mas.* is apt to be used for 3 pl. fem. impf.; 1 K. 11. 3 וַיִּטְּאוּ נִשְׁוֵי אֶת־לְבוֹ his *wives perverted* his mind; 2 S. 4. 1 וַיִּרְפוּ יָדָיו his *hands were paralysed* (cf. Zeph. 3. 16), Jud. 21. 21, Jos. 11. 11, Is. 19. 18, Jer. 13. 16, Ez. 23. 42, Hos. 14. 7. Gen. 20. 17; 30. 39. Song 6. 9. Imper., Is. 32. 11, Hos. 10. 8, Zeph. 3. 16.—1 S. 1. 2, Jud. 20. 46, Gen. 35. 5, 1 Chr. 2. 22; 23. 17, 22.

(c) Subjects in dual are necessarily joined with plur. pred., verb or ptcp. Gen. 48. 10 עֵינֵי יִשְׂרָאֵל קָבְדוּ מִזֶּקֶן the *eyes of Israel were dim* from age. 2 K. 21. 12; 22. 20. Is. 1. 15, Mic. 7. 10. Ptcp., 1 S. 1. 13, 2 S. 24. 3, Is. 30. 20, Hos.

9. 14, 2 Chr. 16. 9. Cf. § 31, and on 1 S. 4. 15, Mic. 4. 11. § 116.

2. Agreement of Compound Subject

§ 114. When the subj. is compound, consisting of several elements joined by *and*.—(a) When subj. is first the verb is usually plur., and so the pred. in nominal sent. 2 S. 16. 15 **וְאַבְשָׁלוֹם וְכָל־הָעָם בָּאוּ** Abs. and all the people *came*; Gen. 8. 22; 18. 11. But sometimes the verb is sing., agreeing either with the word next it or with the chief element of the complex subj., or the several parts of subj. all forming one conception: 2 S. 20. 10 Joab and Abishai his brother **רָדַף** *pursued*. Hos. 4. 11 whoredom and wine and new wine **וַיִּקַּח־לֵב** *take away* the understanding. Hos. 9. 2, Deu. 8. 13. Neh. 5. 14 **אֲנִי וְאֲחִי לֹא אֶבְלֵתִי** 2 S. 3. 22, Est. 4. 16.¹ If parts of the subj. be of different genders pred. is usually mas., Gen. 18. 11, but cf. Jer. 44. 25.

(b) When the pred. is first it perhaps oftenest agrees in gend. and numb. with the element of the subj. which is next it; but it may be in plur. When the subj. has once been mentioned following verbs are in plur. Gen. 31. 14 **וַתַּעֲנֶן** *answered and said*; Nu. 12. 1 **וַיֹּאמְרוּ** . . . **וַתְּדַבֵּר כִּרְרִים וְאֶהֱרֹן** Mir. and Aaron *spoke and said*; Gen. 3. 8 **וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ** *hid themselves*. Gen. 7. 7; 9. 23; 21. 32; 24. 50, 55; 33. 7; 44. 14, Jud. 5. 1; 8. 21, 1 S. 11. 15; 18. 3; 27. 8, 1 K. 1. 34, 41.—Pl. Gen. 40. 1, Nu. 20. 10; 31. 13, Ex. 5. 1; 7. 20. Or it may be mas. sing. (§ 113 b), Joel 1. 13.

(c) When the subj. is a pron. and noun, the pron. must be expressed whether verb be sing. or plur. Gen. 7. 1 **בֵּיתְךָ וְכָל־בֵּיתְךָ** *go thou* and all thy house, Jud. 7. 10, 11. Jud. 11. 38 **וְתַלְדָּהּ הִיא וְרֵעוֹתֶיהָ** *she* and her companions

¹ The *and* before "maids," Est. 4. 16, and before "brethren," Neh. 5. 14, recalls Ar. *waw* of concomitance.

went. 1 K. 1. 21 וְהָיִיתִי אִנִּי וּבְנִי *I and my son shall be.* Gen. 14. 15; 20. 7; 24. 54 (pl.); 31. 21; 1 S. 20. 31; 28. 8, 2 S. 19. 15. In 1 S. 29. 10 אֲתָה is missed before *servants*.

Even when two nouns are subj. a pron. referring to the first must be expressed if any words separate it from the second, unless the words be a mere apposition. Gen. 13. 1; 35. 6; 38. 12; 50. 14, 22, Jud. 9. 48, Neh. 2. 12, cf. Jos. 22. 32. The pron. *may* be expressed in any case, 1 S. 29. 11; 30. 9.

When compound subj. is of different persons 1st pers. precedes 2nd and 2nd the 3rd. 1 K. 1. 21 above, *I and my son*. 1 S. 14. 40; 20. 23, Nu. 20. 8, Gen. 43. 8.

3. Agreement of Collectives

§ 115. With sing. nouns having a collective meaning the pred. is often construed in the plur. according to sense: particularly when the collective term refers to persons, but sometimes also when it refers to lower creatures, or even to things. Grammatical agreement in sing. is also common, and the two consns. often interchange. When the pred. is first it may be in sing. while following verbs are in plur. Hos. 4. 6 נִדְמוּ עַמִּי *my people are destroyed*, cf. Is. 5. 13 עָמִי גָלָה *is gone away*; Is. 9. 8 וְיָדְעוּ הָעָם כָּלֹּוּ the people *shall know all of it*. 1 K. 18. 39 וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ. Ex. 1. 20; 4. 31, Jud. 2. 10. Gen. 41. 57 וּכְל־הָאָרֶץ בָּאוּ all the world *came*; 1 S. 14. 25; 17. 46, 2 S. 15. 23. Nu. 14. 35 הָעֵדָה הַזֹּאת הַקּוֹעֲדִים *this congregation that are met together*. With creatures: Gen. 30. 38 תְּבִיאָה הַצֹּאן the flock *used to come*, Ps. 144. 13. So fem. pl. with בָּקָר Job 1. 14; mas. pl. 1 Chr. 27. 29, cf. 1 K. 8. 5. With things: Jer. 48. 36 יִתְּרַת עָשָׂה אֶבְרֹוּ the gain he has made *is lost*. Is. 15. 7, Hos. 9. 6, Hag. 2. 7, Ps. 119. 103. Comp. 1 S. 2. 33 *increase* in a personal ref.—Ex. 15. 4, Jud. 9. 36, 37 *people* sing. and pl., so 1 S. 13. 6, cf. *vv.* 15, 16. Jud. 1. 22; 9. 55,

2 K. 25. 5, Am. 1. 5, Hos. 10. 5; 11. 7, Is. 16. 4; 19. 13. Gen. 34. 24. Nu. 20. 11; 21. 7, Job 8. 19.

§ 116. On the other hand, plur. of inanimate objects that may be grouped under one conception, of the lower creatures, and abstract plurals are frequently construed with fem. sing. of pred. 1 S. 4. 15 וְעֵינָיו קָמָה *and his eyes were set*, Mic. 4. 11. Jo. 1. 20 בְּהֵמוֹת שָׂדֵה תַעְרֵג אֵלַיָּה *the beasts of the field pant unto thee*. Ps. 103. 5 תַּתְּחַדֵּשׁ כְּנָשָׁר *thy youth is renewed like the eagle*. Gen. 49. 22, Is. 34. 13; 59. 12, Jer. 4. 14; 12. 4, Mic. 1. 9, Ps. 18. 35; 37. 31, Neh. 13. 10, Job 12. 7; 14. 19; 20. 11. Cf. 2 S. 24. 13. 2 K. 3. 3 מִמִּנֶּה (sins of Jeroboam); 13. 11, Is. 59. 8. There is no reason for K'ri Ps. 73. 2, שִׁפְכָה. Deu. 21. 7 is more unusual.—Sometimes when subj. precedes it is treated almost as *casus pendens*, and its general idea becomes subj.; Gen. 47. 24 *the four fifths* יְהִיָּה *it shall be*. Ex. 12. 49, Ecc. 2. 7. Cf. Is. 16. 8, Hab. 3. 17.

Rem. 1. General plurals are sometimes construed with sing. pred. from a tendency to individualise and distribute over every individual, or apply it to any individual supposed. Gen. 27. 29 אֲרִיֶּךְ אָרוּר *they that curse thee shall be cursed*. Nu. 24. 9, Jer. 22. 4. Ex. 31. 14, Lev. 17. 14; 19. 8, Zech. 11. 5, Ps. 64. 9, Pr. 3. 18, 35; 14. 9; 27. 16; 28. 1, 2 Chr. 10. 8 (*rd.* יַעֲצֶהוּ). In particular a sing. suff. frequently refers back to a plur. Is. 2. 20 אֲשֶׁר עָשָׂה לּוֹ which *they made each for himself*, Hos. 4. 8. Deu. 21. 10; 28. 48, Is. 1. 23; 2. 8; 5. 23; 8. 20, Jos. 2. 4, Ex. 28. 3, Zech. 14. 12, Or sing. and plur. interchange, Is. 30. 22; 56. 5, Ps. 62. 5; 141. 10. Cf. Deu. 4. 37; 7. 3, Jud. 1. 34, 2 K. 19. 14. Sometimes sing. pron. refers back to plur. as a collective unity, Is. 17. 13, Jer. 31. 15 אֵינֶנּוּ (of Rachel's children), 2 S. 24. 13, Jos. 13. 14, and perhaps some of the exx. above. Or the pron. expresses a generalised *it*, Jud. 11. 34 אֵין־לוֹ מִמֶּנּוּ בֶן אוֹרְבַת *he had not besides it (her) son or daughter*. Ex. 11. 6 *like it*.

Rem. 2. When the compound subj. is a noun with its

gen. agreement may be with gen. as expressing the main idea of the phrase; or pred. being next gen. may agree with it by a kind of attraction. 1 K. 17. 16 וְצִפְתָּח שָׁמֶן לֹא חָסַר the cruse of oil *did not fail*. Is. 2. 11, 1 S. 2. 4, Lev. 13. 9; Job 21. 21; 29. 10; 38. 21. Attraction of gend. Jer. 10. 3, Lev. 25. 33; in the case of verb *to be* attraction by pred. Gen. 31. 8, Pr. 14. 35. The pred. usually agrees with gen. after כָּל *all*, Hos. 9. 4, Gen. 5. 5, Ex. 15. 20, but not universally, Hos. 10. 14, Is. 64. 10.

Rem. 3. In nominal sent. the pred. adj. when first is sometimes uninflected, Ps. 119. 137 יָשָׁר כְּשִׁפְטֶיךָ *upright* are thy judgments, cf. v. 155; but this is rare, except with the word טוֹב; Jud. 8. 2, Gen. 49. 15, 1 S. 19. 4, 2 K. 5. 12, Ps. 73. 28; 119. 72; 147. 1, Pr. 17. 1; 20. 23.—Gen. 47. 3 רַעְיָה is collec., cf. Deu. 14. 7, Ezr. 3. 9, Neh. 2. 16.

Rem. 4. Plurals of Eminence such as אלהים *God*, אֲדֹנִים *lord, owner*, when referring to a single person, are usually in concord with sing., Ex. 21. 29 בְּעֲלֵיו יוֹמָת *its owner shall be killed*, Is. 19. 4 אֲדֹנִים קָשָׁה *a cruel lord*. When אלהים means *gods* it is construed with pl., and in a few cases even when it is God, Gen. 20. 13; 35. 7, Ex. 22. 8, Jos. 24. 19 (E.), and sometimes in the phrase *living God*, Deu. 5. 23, 1 S. 17. 26, Jer. 10. 10; 23. 36. Words only used in pl. are occasionally joined to sing., e.g. 2 S. 10. 9 פָּנִים as fem. sing., cf. Job 16. 16.

Rem. 5. Names of nations are construed in three ways: (a) with mas. sing., the name being that of the personal ancestor, Ex. 17. 11, Is. 19. 16, Am. 1. 11, 1 Chr. 18. 5; 19. 15, 16, 18, 19. (b) Or with plur., 2 S. 10. 17, 1 K. 20. 20, 2 K. 6. 9, 1 Chr. 18. 2, 13. (c) Or with fem. sing., when the ref. is to the country or when the population is treated as a collective, often personified; 2 S. 8. 2, 5, 6; 10. 11; 24. 9, Is. 7. 2, Jer. 13. 19, 1 Chr. 19. 12, Job 1. 15. The consns. *a*, *b*, *c* may interchange in the same passage. Jer. 48. 15, Am. 2. 2, 3, Hos. 14. 1, Mal. 2. 11. Peculiar, Is. 18. 1, 2.

Rem. 6. When there are several predicates one may be in agreement and the other left uninflected. Is. 33. 9, Mic. 1. 9, Zech. 5. 11; cf. on adj. § 32, R. 4. But irregularity

in gend. and numb. is common, *e.g.* Jer. 31. 9 **יְהוָה יֵשׁוּר . . . בָּה**, Zech. 6. 7. Sometimes text may be at fault, Jud. 4. 20 **עָמַד**, inf. abs.? 1 S. 2. 20 *rd.* **שָׁאֵל**; 25. 27 **הִבִּיאָה**, cf. *v.* 35. In particular, vowel terminations of verbs were not always expressed in ancient texts, and are sometimes given or omitted wrongly by Mass. Ez. 18. 29 **יִתְכַנְּנוּ** as *v.* 25. With 20. 38 **יָבוֹא** cf. Is. 45. 24. In Lam. 5. 10 **נִכְמְרוּ** may be due to plur. suff. in *our skin*, cf. 1 Chr. 24. 19, 2 Chr. 17. 14, Jer. 2. 34.

Exx. of mas. for 2 fem. impf., Is. 57. 8, Jer. 3. 5, Ez. 22. 4; 23. 32; 26. 14.

PARTICULAR KINDS OF SENTENCE

INTERJECTIONAL SENTENCE

§ 117. Words in direct address (the voc.) are of the form of interj. as **הַמֶּלֶךְ** *O king!* **אֲדֹנָי הַמֶּלֶךְ** *my lord the king!* and such phrases of entreaty as **בִּי אֲדֹנָי**. But any words may be uttered as exclamations, 2 K. 4. 19 **רֹאשִׁי רֹאשִׁי** *my head!* 11. 14 **קֶשֶׁר קֶשֶׁר** *treason! treason!* Jer. 4. 19 **מִיֶּדָּי** *my bowels!* 37. 14 **שָׁקֶר** *it's a lie!* 2 K. 9. 12. Is. 29. 16 **הַפְּכָכֶם** *your perversity!* Jer. 49. 16. Hab. 2. 19 **יְהוָה הוּא יוֹרֶה** *it reveal!* Hos. 8. 1 **אֶל-פִּי** *to thy mouth the trumpet!* 2 S. 13. 12 **אַחִי** *don't!* *my brother!* Gen. 49. 4. So adverbs: **לֹא** *no!* **הֵן** *well, yes!* **טוֹב** *good! well!* Also the imper. of some verbs, as **הָבָה (יֵהְבֵה)** *go to!* Gen. 38. 16, Ex. 1. 10; **לָךְ, לָךְ** (even to a woman, Gen. 19. 32) *come!*

More strict interjections are **הֵם** *hush! silence!* Jud. 3. 19, Am. 6. 10, Zeph. 1. 7, Hab. 2. 20, Zech. 2. 17. A verb **הִסָּה** is denom. from **הֵם** Neh. 8. 11, Nu. 13. 30.—**אֵיךְ** *how!* in the Elegy, 2 S. 1. 25, 27, Hos. 11. 8 (elegiac measure), more commonly **אֵיכָה** Is. 1. 21, Lam. 1. 1.—**אֵוִי** *woe!* with prep. **ל**, Is. 6. 5 **אֵוִי-לִי**, 3. 9, 11, Jer. 4. 31; without prep. Ez. 24. 6.

In Ps. 120. 5 **אֵיזָה לִי**, so **אֵלַי לִי** Mic. 7. 1, Job 10. 15.—**הוּי אָחִי הוּי** *woe! alas!* in lament for the dead, 1 K. 13. 30 **אָחִי הוּי**; fuller form for the king, Jer. 22. 18. In the form **הוּי** Am. 5. 16. In a more general sense, Jer. 48. 1; 50. 27. Also in threatening remonstrance, Is. 1. 4 **הוּי גֹי הָטָא** *Ha!* sinful nation, and often in Is.—Other forms, Jo. 1. 15 **אָחָה לַיּוֹם** *alas!* for the day. Ez. 30. 2 **הָהָה לַיּוֹם**, 6. 11 **אָחָה**.—An exclamation of *delight*, **הָאָחָה** Is. 44. 16; by the horse in battle, Job 39. 25; of malicious delight, Ps. 35. 21; 40. 16; 70. 4, Ez. 25. 3; 26. 2.

The pron. **מָה** *how! what!* is used in the expression of a variety of feelings, as wonder, awe, Gen. 28. 17; scorn, sarcasm, 2 S. 6. 20; dislike, Mal. 1. 13 **הִנֵּה מִתְלַאֵחַ** *Oh what a bore!* And so **מִי** *who!* Mic. 7. 18, &c.

The particle **הִנֵּה** also, as **הִנְנִי** *here I am!* Gen. 18. 9 **הִנֵּה בָּאָהָל** *there! in the tent* (is she). 16. 11 **הִנֵּה הָרָה** *see thou art with child!* Very passionately Job 9. 19, is it a question of strength? **הִנֵּה!** perhaps, *of course!* (he is irresistible).

Rem. 1. The adj. **חִלְיָה** *profane* (absit)! is construed with ל of person and מן of the act repudiated. The full phrase is found 1 S. 26. 11 **חִלְיָה לִי מִיָּהוּהוּ מְשָׁלָה**, 24. 7, 1 K. 21. 3 (so *rd.* 2 S. 23. 17), but oftener without מִי, Gen. 44. 7, 17. The phrase acquires the force of an oath, and may be followed by אִם (§ 120). 1 S. 24. 7, 2 S. 20. 20, Job 27. 5. Cf. Jos. 22. 29; 24. 16.

Rem. 2. In Gen. 16. 11, &c., the consn. is **אֵת הָרָה**. So in Ar. with def. pred., Kor. 2. 11, 12, 122.

Rem. 3. In exclamatory sentences there is omission of subj. as Gen. 18. 9, or of pred. as Hos. 8. 1, to the mouth the trumpet (set ye!), 1 K. 22. 36 *every man to his city* (get ye!), Hos. 5. 8 **אֲחֵרֶיךָ בְּנִימִין** perhaps, *thy rear!* Benj. (sc. guard!), or *behind thee* B. (is the danger). The word **קוֹל** *voice, sound of*, is nearly *hark!* Is. 13. 4; 66. 6.

AFFIRMATIVE SENTENCE

§ 118. Affirmative force is given in various ways, *e.g.*—
 (1) By *casus pendens*, Gen. 3. 12 the woman . . . *she gave me*, 42. 11 (§ 106). (2) By expression of pron. either alone or with *vav*, גַּם, &c. Gen. 4. 4; 20. 5, Is. 14. 10. (3) By inf. abs. (§ 86). (4) By repetition of words, Is. 38. 19, *the living, the living*. Ecc. 7. 24 *deep, deep*, who shall find it? Is. 6. 3, Jer. 7. 4.

Affirmative particles are אָבֵל *truly*, Gen. 42. 21 אָבֵל אֲשָׁמִים אֲנִיחֵנו *verily* we are guilty; 2 S. 14. 5, 1 K. 1. 43; later a particle of contrast, Dan. 10. 7, 21.—אָף *truly, surely*, Gen. 26. 9 אָף אֲשֶׁתְּךָ הִוא *in truth* she is thy wife. 1 S. 16. 6, Hos. 12. 9. So אָכֵן, Ex. 2. 14 הַדָּבָר אָכֵן *verily* the thing is known. Gen. 28. 16, 1 S. 15. 32, Is. 53. 4.

Rem. 1. Also various derivatives of אָמֵן, *e.g.* אֲמֵנָם *verily, in truth*, 2 K. 19. 17; ironically Job 9. 2; 12. 2 *verily* ye are the people. Also אֲמֵנָם *id.* (always with interrog.), Nu. 22. 37, Gen. 18. 13, 1 K. 8. 27. So אֲמֵנָה, Gen. 20. 12, Jos. 7. 20.

The word כִּי often strengthens. Gen. 18. 20 the cry of Sodom כִּי רַבָּה (surely) *it is great*. Particularly in antithesis after neg.: Gen. 18. 15 לֹא כִי צָחַקְתָּ *no, thou didst laugh*. 1 K. 3. 22 לֹא כִי בְנִי הֵחִי *no! my child is the live one*. And so usually, Jos. 5. 14; 24. 21, Jud. 15. 13, 1 S. 2. 16 (לֹא = לוֹ), 2 S. 16. 18 (לֹא = לוֹ last cl.), 1 K. 2. 30, 2 K. 3. 13 אֵל; 20. 10, Is. 30. 16, Ps. 49. 11.

§ 119. The oath.—אֵל, אֱלֹהִים, יְהוָה, אֵל *as I live, as God, Je. liveth*; but חַי נַפְשְׁךָ, פִּרְעָה *as thy soul, Phar., &c., liveth*. With pron. *I* and divine names the form is חַי, otherwise חִי, cf. the curious חַי אֱלֹהֶיךָ דָּן Am. 8. 14 *as thy god*, O Dan, *liveth*.—Jud. 8. 19 חַי יְהוָה. 2 S. 2. 27 חַי הָאֱלֹהִים, Jer. 44. 26 חַי אֲדֹנָי י, Job 27. 2 חַי־אֵל, 1 K.

18. 10, 15.—Nu. 14. 21, 28 **חַי אֲנִי**; usually this shorter form (Deu. 32. 40 **אֲנֹכִי**) and invariably so pointed.—1 S. 20. 3 **וְחַי נַפְשִׁי**, 25. 26; Gen. 42. 15, 2 S. 15. 21.

§ 120. The oath of *denial* is made by **אִם** *if=that not*; of affirmation by **לֹא אִם** *if not=that*, or **כִּי** *that*. 1 S. 19. 6 **וְשָׁבַע לִי חַי י' אִם יוּמָת** *he shall not be put to death*, 1 K. 1. 51 **וְשָׁבַע לִי חַי י' אִם יָמִית** *let him swear to me first that he will not kill me*. Gen. 42. 15, 1 S. 24. 22; 30. 15.—1 K. 18. 15 **כִּי י' חַי הַיּוֹם אֶרְאֶה אֵלָיו** *I will show myself to him to-day*; Is. 45. 23 **בִּי נִשְׁבַּעְתִּי כִּי לִי תִכְרַע כָּל-בֶּרֶךְ** *I have sworn by myself that to me every knee shall bow*. 1 S. 14. 44; 20. 3; 29. 6. Job 1. 11 **אִם לֹא יִבְרַךְ** (I swear) *he will disavow thee*. Jos. 14. 9, 2 K. 9. 26.

Rem. 1. The word **אִם** has also restrictive force, *only*, Gen. 18. 32 *only* this once, 1 S. 18. 8 *only* the kingdom. So in sense of *utterly* with adj. Deu. 16. 15, Is. 16. 7. Similarly **רַק**, § 153.

Rem. 2. **חַי אֲתָה** is not said; **חַיֶּךָ** *by thy life*, 2 S. 11. 11, if text right. Cf. Dr. or Well. *in loc.*

Rem. 3. Exx. of **אִם** Gen. 21. 23, Nu. 14. 23, 1 S. 3. 14, 17; 14. 45; 17. 55; 28. 10, 2 S. 11. 11; 14. 11, 2 K. 2. 2; 3. 14; 6. 31, Is. 22. 14, Ps. 89, 36; 132. 3, 4. Of **כִּי** 1 S. 14. 39; 26. 16; 29. 6, 2 S. 3. 9, 1 K. 18. 15, 2 K. 5. 20, Jer. 22. 5. Of **לֹא אִם** Nu. 14. 28, 2 S. 19. 14, 1 K. 20. 23, Is. 5. 9; 14. 24, Jer. 15. 11.—In many cases there is no formal oath, and the particles merely express strong denial or affirmation. Ps. 131. 2.

Rem. 4. The full formula **כֹּה יַעֲשֶׂה-לִי אֱלֹהִים** *God do so to me, &c.*, occurs only in 1, 2 S., 1, 2 K., and Ru., *e.g.* 1 S. 3. 17; 14. 44, 1 K. 2. 23, 2 K. 6. 31, Ru. 1. 17. The formula is followed by pos. or neg. statement. Usually **לִי** or the speaker's own name is used (1 S. 20. 13, 2 S. 3. 9); therefore in 1 S. 25. 22 *rd.* **לְדָוִד** with Sep., and possibly **לִי** has fallen out 1 S. 14. 44 (Sep.), but cf. 1 K. 19. 2. In 1 S. 3. 17 **לִךְ** of person adjured.

Rem. 5. When a clause intervenes before the thing

sworn **כי** is often repeated, 2 S. 2. 27; 3. 9; 15. 21, 1 K. 1. 30, Jer. 22. 24, Gen. 22. 16. In **כי אם** the **אם** is sometimes merely conditional, *that, if*, 1 S. 14. 39, Jer. 22. 24, cf. Deu. 32. 40. In other cases the use of **כי אם** is peculiar. (1) 2 S. 3. 35 with 2 K. 3. 14 seems to show that the use of **כי** in the oath was customary without ref. to the pos. or neg. nature of the thing sworn (apod.). The **כי**, which may be repeated, merely adds force to the whole statement. (2) On the other hand, in such passages as Jud. 15. 7, 1 K. 20. 6, 2 S. 15. 21, the **אם** seems pleonastic. Its idiomatic use may in some way add force to the **כי**, though the origin of the idiom is difficult to trace. It can scarcely be the same use of **אם** as occurs after a neg. or exception, *but* (= "yes, if").

INTERROGATIVE SENTENCE

§ 121. The interrog. sent. may be nominal or verbal. See exx. below.—The interrogation may be made without any particle, by the mere tone of voice. 2 S. 18. 29 **שָׁלוֹם לַיָּעַר** *is the child well?* 2 S. 11. 11 **וְאֵנִי אָבוֹא אֶל-בֵּיתִי** *and shall I go to my house?* 1 S. 21. 16 **הֲסָר מְשֻׁנָּעִים אֲנִי** *am I in want of madmen?* Gen. 18. 12; 27. 24, Jud. 14. 16, 1 S. 16. 4; 22. 7, 15; 25. 11, 2 S. 9. 6; 16. 17; 19. 23; 23. 5, 1 K. 1. 24; 21. 7, Jon. 4. 11, Song 3. 3. Less frequently in *neg.* sent., 1 S. 20. 9, 2 K. 5. 26, Job 2. 10. Omission of the particle is most common in animated speech, as when any idea is repudiated, and particularly when pron. is expressed; cf. Jud. 14. 16, 2 S. 11. 11, 2 K. 19. 11, Jer. 25. 29, Ez. 20. 31, Jon. 4. 11.

§ 122. When a particle is used it is generally put at the head of the clause, Gen. 3. 11. The simple question is oftenest made by **הֲ** (Gr. § 49). Gen. 4. 9 **הֲשֹׁמֵר אָחִי אֲנִי** *am I my brother's keeper?* 24. 58 **הֲתֵלֵכִי עִם הָאִישׁ הַזֶּה** *wilt thou go with this man?* Gen. 18. 17; 43. 27, 29; 45. 3, 2 S. 7. 5.—So before **יֵשׁ** and **אֵין**; Gen. 24. 23 **הֲיֵשׁ בֵּית אָבִיךָ** *is there room for us to lodge in the house of*

but not in the apodosis of a conditional or concessive

thy father? Jud. 14. 3 **הַאִין בְּבָנוֹת אֲחִיהָ אִשָּׁה** *is there not a woman* among the daughters of thy brethren? Gen. 43. 7; 44. 19, Ex. 17. 7, Jud. 4. 20, 1 S. 9. 11, 2 K. 4. 13; 10. 15. —1 K. 22. 7, 2 K. 3. 11, Jer. 7. 17.

Sometimes **אֵם** (= *nun*) is used as a lively denial, or when the idea in the question is repudiated or disapproved, Jud. 5. 8, 1 K. 1. 27, Is. 29. 16, Lam. 2. 20, Job 6. 12, 28; 39. 13; though in some cases the first half of a disjunctive question may be unexpressed, Am. 3. 6.

§ 123. The *neg.* question is put by **הֲלֹא**, Gen. 13. 9 **הֲלֹא כָּל-הָאָרֶץ לְפָנֶיהָ** *is not all the land* before thee? 4. 7; 20. 5; 44. 5, Ex. 14. 12, Nu. 23. 26, Deu. 31. 17. Or by **הַאִין** when the existence of the subj. is questioned, or when the pred. is a ptc. (§ 100 *d*). 1 K. 22. 7, Jud. 14. 3 (§ 122 above), Am. 2. 11, Jer. 7. 17. Occasionally the elements of **הֲלֹא** are separated for the sake of emphasis, Gen. 18. 25.

Rem. 1. The interrog. particle, pos. or neg., may be strengthened by other particles, as **אִם** Gen. 18. 13, 24, Am. 2. 11, Job 40. 8, or **יִם** Gen. 16. 13.

Rem. 2. The part. **הֲלֹא** implying an affirmative answer is often = **הִנֵּה**, Gen. 37. 13, Deu. 3. 11 and often. In Chr. **הִנֵּה** is sometimes used for **הֲלֹא** of earlier Books, comp. 2 Chr. 16. 11 with 1 K. 15. 23. See 1 Chr. 29. 29, 2 Chr. 27. 7; 32. 32, and Sep. *ἰδοὺ* for **הֲלֹא**, Deu. 3. 11, Jos. 1. 9, Jud. 6. 14, Est. 10. 2, cf. 2 K. 15. 21. So Ar. 'alà, which may be used with imper. Jud. 14. 15 is hardly to be read **הָלוֹם** *here* (Targ.).

§ 124. The disjunctive or alternative question is put by **הֲ** in first clause, and **אִם** or **וְאִם** in second. Jos. 5. 13 **הֲלֹא אַתָּה אִם לְצָרֵינוּ** *art thou for us or for our enemies?* 1 K. 22. 15 **הֲגִלְדָּה אִם נִחַדְלָה** *shall we go or forbear?* Or if neg. by **לֹא** in second clause (or **אִם אֵין** if **יֵשׁ** be in the first), Gen. 27. 21 **הֲאֵתָה זֶה בְּנִי אִם-לֹא** *art thou my son or not?* (cf. § 7 *c*). Ex. 17. 7 **הֲיֵשׁ י' בְּקֶרְבָּנוּ אִם-אֵין** *is Je.*

in our midst *or not?* Nu. 13. 20.—Gen. 17. 17, Jud. 9. 2; 20. 28, 1 K. 22. 6, 15, 2 K. 20. 9 (§ 41 c), Am. 6. 2, Is. 10. 9, Jer. 2. 14; 18. 14, Job 7. 12.—2 S. 24. 13, Jo. 1. 2, Job 11. 2; 21. 4; 22. 3, cf. Pr. 27. 24. The second half of the alternative is often merely the first in a varied form. Nu. 11. 12, Job 8. 3; 22. 3. Gen. 37. 8, Jud. 11. 25, 2 S. 19. 36.

§ 125. The indirect interrogation is made just as the direct, with no effect upon the tense. Gen. 8. 8 **לִרְאוֹת הַקָּלִי** to see *whether the waters were abated*. 21. 26 **לֹא הָיָה** to see *whether the waters were abated*. 21. 26 **לֹא יָדַעְתִּי מִי עָשָׂה** I do not know *who did it*. Deu. 13. 4 **לְדַעַת הֲיֹשֶׁבֶת אֶהְיֶה** to know *whether ye love*. Gen. 24. 21 **לְדַעַת הֲהִצְלִיחַ יְדָוָה אִם לֹא** to know *whether Je. had prospered his way or not*. Gen. 42. 16; 43. 7, 22, Jud. 3. 4; 13. 6, 1 S. 14. 17, 1 K. 1. 20. Exx. of disjunctive sent., Gen. 37. 32, Ex. 16. 4, Nu. 11. 23, Deu. 8. 2, Jud. 2. 22.—In the simple indirect sent. **אִם** occurs (after *to see, inquire, &c.*), 2 K. 1. 2, Jer. 5. 1; 30. 6, Mal. 3. 10, Lam. 1. 12, Ezr. 2. 59, Song 7. 13.

§ 126. The *answer* is usually made by repeating part of the question, or by the use of some word suggested by it. Gen. 29. 6 **הַשָּׁלוֹם לּוֹ ... שָׁלוֹם** *is he well? ... well*. 24. 58 **אֵלַי ... הֲתֵלֵךְ** *wilt thou go? ... I will go*. 1 S. 26. 17 **קוֹלִי ... זֶה קוֹלְךָ** *is it thy voice, my son? it is my voice*. Gen. 27. 24 **אָנִי ... אָנִי** *art thou my son? I am!* 2 S. 9. 2 **עֲבָדָה ... זִיבָא** *art thou Ziba? thy servant!* Jud. 13. 11, 1 S. 17. 58; 23. 11, 12, 2 S. 2. 20; 9. 6; 12. 19, 1 K. 21. 20.

To **הֲיֵשׁ** *is there?* &c., the pos. reply is **יֵשׁ**, 2 K. 10. 15 (**יֵשׁ** begins the next clause, § 132, R. 2), Jer. 37. 17; and the neg. **אֵין**, Jud. 4. 20. The neg. reply to **הֲעוֹד** *is there any more?* is **אֵפֶס** *no more*, Am. 6. 10, cf. 2 S. 9. 3. The neg. reply to a simple question may be **לֹא** *no*, Jud. 12. 5, Hag. 2. 12, 13. In Jos. 2. 4 **כֵּן** = *yes*, and Gen. 30. 34 **הֵן** = *well, yes* (cf. Ar. 'inna in the story Kos. Aghani, pp. 13, 14). In

the reply the word that takes up the point of the question usually stands first, being emphatic. Gen. 24. 23; 27. 19, 32; 29. 4, 1 S. 17. 58.

Interrog. sentences are made also by interr. pron. (§ 7, and the exx.), and by various particles. See Rem. 6.

Rem. 1. The disjunctive question very rarely has הָ in second clause, Nu. 13. 18; sometimes אִם Job 16. 3; 38. 28, 31, Mal. 1. 8, Ecc. 2. 19; and sometimes simple ! Job 13. 7; 38. 32.

Rem. 2. In animated questions particles of interr. are sometimes accumulated, Gen. 17. 17 *or shall Sarah—shall one 90 years old bear?* Jud. 14. 15, Ps. 94. 9; or repeated 1 S. 14. 37; 23. 11; 30. 8, 2 S. 5. 19.

In Job 6. 13, Nu. 17. 28 the double הָאֵם seems = *nonne*? In Nu. הָמָנוּ לָנוּעַ means *we are finished dying* = *are all dead* (Jos. 4. 11, 1 S. 16. 11, 2 S. 15. 24), therefore: *are we not dead to a man?* (cf. v. 27). If הָאֵם were a stronger form of הָ, the sense would be: *are we to die* (have died) *to a man?* but such a meaning of הָאֵם does not suit Job 6. 13.

Rem. 3. In the forms הֲכִי *is it that?* הֲלֵא כִי *is it not that?* כִי adds force to the question. 2 S. 9. 1; 13. 28, Job 6. 22, cf. Deu. 32. 30. Sometimes הֲכִי vividly posits a fact as ground for a real or supposed inference. Gen. 27. 36 *is it that* they called his name Jacob? = *well has he been called*, &c.; 29. 15, cf. 1 S. 2. 27, 1 K. 22. 3.

Rem. 4. The interrogation often co-ordinates clauses when other languages would subordinate; Is. 50. 2 *why am I come and there is no man?* = *why, when I am come, is there*, &c. 2 S. 12. 18, 2 K. 5. 12, Is. 5. 4, Am. 9. 7, Job 4. 2, 21; 38. 35.

Rem. 5. The form of question is much used as a strong expression of declinature, repudiation of an idea, or deprecation of a consequence. Gen. 27. 45, 1 S. 19. 17, 2 S. 2. 22; 20. 19, 1 K. 16. 31, 2 Chr. 25. 16, Ecc. 5. 5.

Rem. 6. Some other interrog. particles:

(a) *Why? wherefore?* לָמָּה, וְלָמָּה, לָמָּה; מִדּוּעַ, וּמִדּוּעַ; *why not?* לָמָּה לֹא, מִדּוּעַ לֹא.—1 S. 19. 17 רַמְיִיתִנִּי כָּכָה לָמָּה *why hast*

thou cheated me thus? Gen. 12. 18 למה לא הודת לי *why didst thou not tell me?* 1 S. 26. 15, 2 S. 16. 17; 19. 26. Ex. of מרוע Gen. 26. 27; 40. 7, Ex. 2. 18, 1 S. 20. 2; with neg. 2 S. 18. 11, Job 21. 4.—Ex. of למה *why?* Gen. 27. 45, Ex. 32. 11, Nu. 20. 4, Jud. 12. 3, 1 K. 2. 22. See Rem. 7.

Like the pronouns, למה is often strengthened by זה (but not מרוע). Gen. 18. 13 למה זה צחקת ש' *wherefore did Sarah laugh?* Gen. 25. 22, 32, Ex. 5. 22, 2 S. 18. 22; 19. 43, Job 27. 12, cf. Jud. 18. 24, 1 K. 21. 5, 2 K. 1. 5. See Rem. 8.—The simple מה or על מה and the like are often used in the same sense, Nu. 22. 32, Is. 1. 5, Jer. 9. 11, Job 13. 14, and all these interr. particles are used as words of remonstrance, surprise, &c., and as interjections.

(b) *Where?* אי (cons. of אי), איפה, אי זה, איפה, &c.; *whither?* אי הבל אחיד איפה Gen. 4. 9 איפה *where is Abel?* Deu. 32. 37, 1 S. 26. 16. With suff. Ex. 2. 20 איפה *where is he?* &c. Gen. 3. 9, Is. 19. 12, Mic. 7. 10, Nah. 3. 17.—Gen. 19. 5 איפה *where are the men?* 18. 9; 22. 7; 38. 21, Jud. 9. 38, 2 S. 17. 20, 2 K. 2. 14.—Ex. of איפה *where?* Gen. 37. 16, 2 S. 9. 4, Is. 49. 21.—Ex. of מאין *whence?* Gen. 42. 7; 29. 4, Nu. 11. 13, Jos. 2. 4, Jud. 17. 9, Is. 39. 3, Job 1. 7, Ps. 121. 1.—Ex. of מנה *whence?* Gen. 16. 8, Jud. 13. 6, 1 S. 25. 11, 2 S. 1. 3, 13.—Ex. of אנה *whither?* Gen. 16. 8; 37. 30, 2 S. 2. 1, Is. 10. 3; cf. 1 K. 22. 24.

(c) *How?* איך, איכה; במה (by what? Gen. 15. 8); *how not?* לא איך, 2 S. 1. 5 איך ידעת בירמת ש' *how dost thou know that Saul is dead?* 2 S. 1. 14 *how not?* Deu. 18. 21, Jud. 20. 3, 1 K. 12. 6, 2 K. 17. 28, Ru. 3. 18. These particles are used in remonstrance, Gen. 26. 9, Jer. 2. 23; repudiation or refusal, Gen. 39. 9; 44. 8, 34, Jos. 9. 7; the expression of hopelessness, &c., Is. 20. 6. The form איכה *how!* usually raises the elegy, Is. 1. 21, Lam. 2. 1; 4. 1; but also איך, 2 S. 1. 19, 25, 27.

(d) *How many?* כמה. 2 S. 19. 35 כמה ימי נשני חיי Gen. 47. 8, 1 K. 22. 16, Zech. 7. 3, Job 13. 23. Also *how much?* Zech. 2. 6; *how long?* Job 7. 19, Ps. 35. 17; *how often?* Job 21. 17, Ps. 78. 40, 2 Chr. 18. 15.

Rem. 7. The form למה is generally used before words

beginning with any of the letters אהע, in order to avoid the hiatus, see the ex. Rem. 6 *a*. There are some exceptions, e.g. 1 S. 28. 15, 2 S. 2. 22; 14. 31, Jer. 15. 18, Ps. 49. 6.

Rem. 8. The particle אִיפֹא is likewise used to strengthen the question *who?* or *where?* &c. Gen. 27. 33, Ex. 33. 16, Jud. 9. 38, Hos. 13. 10, Is. 19. 12; 22. 1, Job 17. 15; 19. 23.

NEGATIVE SENTENCE

§ 127. The neg. particles are לֹא, אֵל, *not*, אֵין, *there is, was, not*, כֵּן, *lest, that not*, מָהְרָם, *not yet*, אֶפֶס, *no more*, לְבִלְתִּי, *not* (with infin.), and some others, chiefly poetical.

(*a*) The neg. לֹא is used in objective statements and in commands. Gen. 45. 1 וְלֹא יָכַל יוֹסֵף לְהִתְאַפֵּק and J. *was unable* to restrain himself. 3. 1 לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן *ye shall eat of no tree* of the garden. On neg. interrog. הֲלֹא cf. § 123.—The particle אֵל is the subjective neg., used sometimes in commands, oftener in dissuasion, deprecation, expression of a wish, &c. (see Juss. § 63). Gen. 19. 7 אַל־נָא אַחֵי תִרְעוּ *do not* my brethren *do wrong*, cf. v. 8. Gen. 43. 23, 1 S. 17. 32; 26. 20, 2 K. 18. 31, Jer. 7. 4; 9. 22, Ps. 51. 13.

The usual place of the neg. is before the verb, but it may be placed before the emphatic word in the neg. clause. Gen. 45. 8 לֹא אַתָּם שְׁלַחְתֶּם אֵתִי *it was not you* that sent me. Gen. 32. 29, Ex. 16. 8, 1 S. 2. 9; 8. 7, Nu. 16. 29, Neh. 6. 12, 1 Chr. 17. 4.

Both לֹא and אֵל are used only with perf. and impf., cf. e.g. Is. 5. 27. On imper. with neg. § 60; ptcp. § 100 *d*; infin. § 95.

On mode of expressing *no, none*, cf. § 11, R. 1 *b*.

(*b*) The particle אֵין is a noun which embraces the idea of *to be, being*, meaning therefore *not-being* (opposite of יֵשׁ *being*), i.e. *there is, was, not*. Its natural place is before the word (noun or pron.) which it denies, and in cons. state.

Gen. 20. 11 **אֵין יִרְאֵת א' בְּמָקוֹם הַזֶּה** *there is not the fear* of God, &c. Gen. 37. 29; 39. 11; 41. 8, Nu. 14. 42, Jud. 21. 25. The word denied may stand for emphasis before **אֵין**, in which case the neg. is properly in the abs. in apposition. Gen. 2. 5 **וְאָדָם אֵין לְעֹבֵד** and *man was not* to till. 2 K. 19. 3 **וְלֹחַ אֵין לְלָדָה** *there is not strength* to bring forth, Nu. 20. 5. But the cons. form, being now habitual, mostly remains in any place except at the end of a clause. Gen. 40. 8 **אֵין וּפֹתֵר אֵתוֹ** *there is no interpreter* of it; 37. 24; 47. 13, Jer. 30. 13, Pr. 30. 27.—Mic. 7. 2 **וְיֹשֵׁר בְּאָדָם אֵין** one upright among men *there is not*. Ex. 17. 7; 32. 32, Lev. 26. 37, Jud. 4. 20; 9. 15, 1 S. 10. 14, 1 K. 18. 10.

When pers. pron. is subj. it appears as suff. Ex. 5. 10 **אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן** *I will not give* you straw. 2 K. 17. 26 **אֵינָם יֹדְעִים** *they do not know*. Gen. 20. 7; 31. 2; 39. 9, Jud. 3. 25, Jer. 14. 12. So when existence is denied absolutely, Gen. 5. 24 **וְאֵינֶנּוּ** and *he was not*, Jer. 31. 15; but a subst. is put in *casus pendens*, and resumed by suff., Gen. 42. 36 **יֹסֵף אֵינוֹ** *J. is not*; cf. v. 13; 37. 30. With a clause, Gen. 37. 29 **אֵין יוֹסֵף בְּבֹר** *Jos. was not* in the pit. 44. 31, Nu. 14. 42.

(c) The telic neg. **פֶּן** *that not, lest*, is usually joined to impf. and prefixed immediately to the verb. It expresses the *motive* of action in previous clause, and hence is much used: 1. After imper. (juss., coh.) and neg. clause. Gen. 3. 3 **לֹא תִגְעוּ בּוֹ פְּתִימָתוֹן** ye shall not touch it *lest ye die*. 19. 17; 38. 23, Ex. 5. 3, Jud. 18. 25, 2 S. 1. 20, Is. 6. 10. 2. After words of *fearing*, expressed or understood. Gen. 32. 12 I fear him **וְהִכָּנִי פָּתִיבּוֹא** *lest he come* and smite me, 26. 7, 9. Gen. 3. 22 **וְעָתָה פְּתִיבּוֹא יָדוֹ** 19. 19. Frequently in this sense after **אָמַר** *to say, think*. Gen. 38. 11 **כִּי אָמַר הוּא** for he thought, *Lest he die too*, 31. 31; 42. 4, Nu. 16. 34, Deu. 32. 27.—Also after *beware*, Gen. 31. 24 **הִשָּׁמֶר לָהּ פִּתְּנָבָר** *beware not to speak*; 24. 6, Deu. 4. 23,

and often in Deu.—Sometimes in the sense of Lat. *ne* in an independent sent., Ex. 34. 15 פְּתִיחַתְכֶּלֶת בְּרִית *ne ineas pactum*. Is. 36. 18, Jer. 51. 46, Job 32. 13 *say not!*

(d) The neg. טָרָם *not yet* is usually joined to impf. even when referring to the past. Gen. 19. 4 וּשְׁכָבוּ טָרָם *they were not yet lain down*. Gen. 2. 5; 24. 45, Ex. 10. 7, Jos. 2. 8, 1 S. 3. 3 (in *v. 7 rd.* perhaps יִדַּע).—The word אָפֶס (אָפֶס *to be done*) means *ceasing, being done, no more, nothing*. Is. 5. 8 מְקוֹם אָפֶס מְקוֹם עַד till there be *no more place*. 2 S. 9. 3 הָאָפֶס עוֹד אִישׁ *is there none still remaining?* Am. 6. 10 אָפֶס . . . הָעוֹד עִמָּךְ are there any still there? *no more!* With prep. Is. 52. 4 לְעוֹלָם לְעוֹלָם *for nothing*, 40. 17 מִן הָעוֹלָם *of nothing*. Cf. Is. 45. 14; 46. 9, Pr. 26. 20 (prep.). In Zeph. 2. 15, Is. 47. 8, 10 אֶפְסִי has junctive vowel (not suff.), I am, *and none besides* (me).

§ 128. The double neg. adds force to the negation. Zeph. 2. 2 בְּטָרָם לֹא יָבוֹא *before it does not come*. Ex. 14. 11 הֲיֵשׁ עוֹד קְבָרִים *is it because there are no graves* (מן is causative), 2 K. 1. 3, 6, 16. The prep. מִן *away from, so as not to be, &c.*, has neg. force, and is often joined with pleonastic אֵין. Is. 6. 11 מֵאֵין יוֹשֵׁב *so that there shall be no* (= without) *inhabitant*, Is. 5. 9; Jer. 4. 7. Cases like Is. 50. 2 מֵאֵין מַיִם, Jer. 7. 32 מֵאֵין מְקוֹם are different: *from there being* (because there is) *no water, &c.*, comp. Rem. 5. The text of 1 K. 10. 21 is not above suspicion, owing to use of לֹא with ptcip. (2 Chr. 9. 20 omits לֹא).

Rem. 1. The neg. לֹא is used as privative in forming compounds: (a) with nouns, לֹא אֵל a *no-god*, Deu. 32. 21, cf. *v. 17*; לֹא אִישׁ (one) *not-man*, Is. 31. 8; לֹא עֵץ (what is) *not-wood*, Is. 10. 15; לֹא דָבָר a *no-thing*, Am. 6. 13, cf. Hos. 1. 9; 2. 25. (b) With adj., as לֹא חָכָם *unwise*, Hos. 13. 13, לֹא חָסִיד *impious*, Ps. 43. 1, cf. Pr. 30. 25 *not-strong*, 2 K. 7. 9.—With prep. בְּלֹא *without*, Nu. 35. 22, 23 (inf.), Ez. 22. 29, cf. Isa. 55. 1, 2, Lev. 15. 25.—Job 26. 2 לֹא נָחָה

the *not-strength*, *strengthless*, abstract noun for adj. (or to be resolved into לֹא־יָשָׁר לֹא־יָבִיחַ לוֹ), Is. 5. 14.

Rem. 2. The neg. אַל with juss. &c., sometimes expresses merely the subjective feeling and sympathy of the speaker with the act. Is. 2. 9 וְאַל־תִּשָּׂא לָהֶם and *thou canst not forgive* them. Jer. 46. 6, Ps. 41. 3; 50. 3; 121. 3; 141. 5, Job 5. 22; 20. 17, Pr. 3. 25, Song 7. 3, cf. the strong ex. Ps. 34. 6. In strong deprecation with אַל the verb is occasionally suppressed or deferred to a second clause, 2 S. 13. 12 אַל־אָחִי *don't!* my brother, v. 25 אַל־בְּנִי *nay!* my son. Gen. 19. 18, Jud. 19. 23, 2 S. 1. 21, 2 K. 4. 16, Ru. 1. 13, Is. 62. 6. In other cases the verb has to be supplied from the previous clause, Am. 5. 14 seek good וְאַל־רָע and *not evil!* Jo. 2. 13, Pr. 8. 10; 17. 12. The word is used absolutely, in deprecation of something said, 2 K. 3. 13, Gen. 33. 10. — 2 K. 6. 27 אַל־יִשְׁעָהּ י' perhaps, *if Je. help thee not!* For אַל 1 S. 27. 10 *rd.* אַל־מִי (Sep.) or אֵן *whither?* — In composition אַל is little used, Pr. 12. 28 אַל־מוֹת *not-death*, immortality.

Rem. 3. The particle אֵין frequently forms abbreviated circums. clauses, as אֵין מִסְפָּר (there is) *no number, without number, countless*, § 140. In this sense לֹא in poetry, 2 S. 23. 4 עָבוֹת לֹא בִקְרָא a morning *without clouds*; Job 10. 22 *without order*, 12. 24; 38. 26, Ps. 59. 4; in prose, 1 Chr. 2. 30, 32 לֹא בָנִים *childless*. — Ps. 135. 17 the stronger אֵין יֵשׁ, 1 S. 21. 9, cf. Job 9. 33. — From the semiverbal force of אֵין a late writer can say אֵין אֶתְּכֶם, Hag. 2. 17. In two passages, Jer. 38. 5, Job 35. 15, אֵין seems used with finite verb. — A contracted form is אֵי in composition, 1 S. 4. 21 אֵי־קְבוֹד *not-glory*, inglorious, Job 22. 30 אֵי־נָקִי *not innocent*. This is the usual form of neg. in Eth. On אֵין ל with inf. § 95.

Rem. 4. The form פִּרְיֵשׁ occurs owing to the verbal force of יֵשׁ, Deu. 29. 17, 2 K. 10. 23. With *perf.* פֶּן expresses what is feared *may have* happened, 2 K. 2. 16; 10. 23, 2 S. 20. 6.

Rem. 5. In Poetry. בֹּל = לֹא *not*, Hos. 7. 2 וּבֹל יֹאמְרוּ *and they say not*. 9. 16, Is. 14. 21; 26. 10, 11, 14, 18. Often with niph. of מוֹט, Ps. 10. 6; 16. 8; 21. 8, &c. With inf.

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Ps. 32. 9 בִּלְקֹרֹב (when) *there is not coming nigh* (they do not come)—בִּלְ = לֹא or אִין. With finite vb. Is. 14. 6, Hos. 8. 7; 9. 16 (Cod. Petrop. בִּלְ), Job 41. 18 (once in prose, Gen. 31. 20). With adj. 2 S. 1. 21, בִּלְ מְשִׁיחַ *un-anointed*, Hos. 7. 8 ptc., Ps. 19. 4. With noun = *without*, Job 8. 11 בִּלְי־מַיִם *without water*, 24. 10; 30. 8; 31. 39, Ps. 59. 5; 63. 2, Is. 28. 8.

With a preceding prep. Deu. 4. 42 בִּבְלִי דַעַת *without knowledge* (unawares), cf. Is. 5. 14, Job 38. 41; 41. 25.—מִבְּלִי *from lack of*, Deu. 9. 28 יָכַלְתָּ מִבְּלִי *from not being able*. Is. 5. 13, Hos. 4. 6, Lam. 1. 4. With another neg., cf. § 129 above.—In the same sense as מֵאִין *so that there is not*, Jer. 2. 15; 9. 9, Zeph. 3. 6. In other cases = *without* Job 4. 20; 6. 6; 24. 8.—The form בִּלְתִּי once with adj., 1 S. 20. 26 *not clean*. With noun, Is. 14. 6 *without cessation*; suff. 1 S. 2. 2, Hos. 13. 4 *except me, thee*.

Rem. 6. The neg. without being repeated often exerts its force over a succeeding clause, 1 S. 2. 3, Nu. 23. 19, Is. 23. 4; 28. 27; 38. 18, Mic. 7. 1, Ps. 9. 19; 44. 19, Pr. 30. 3.

THE CONDITIONAL SENTENCE

§ 129. The conditional sent. is compound, consisting of two clauses, the former stating the supposition, and the second the result dependent upon it (the answer to the supposition). Conditional sentences may be nominal or verbal, or partly nominal and partly verbal. The apodosis, in particular, may assume many forms.

In conditional sentences the verbal form will be used which would have been used if the sentence had been direct. The verbal forms vary according as the mind presents to itself the condition as fulfilled and actual (perf.), or to be fulfilled, and merely possible (impf.). In ordinary speech the impf. is most common both in the protasis and apodosis, but the mind may present to itself the condition as realised, in which case the perf. is used. This happens particularly in animated speech, and in the higher style. And, naturally,

when the condition is conceived as realised and actual, the result depending on it may appear carried with it, so that two perfs. may be used.

The conditional particles are chiefly **אם** *if*, **כִּי** *when, if*, *supposing that*, **לִי** *if*; less common **אֲשֶׁר** *when, if*, and **יִן** *if*; *neg.* **לֹא** *אם אֵין* *if not*, **לֹא־אֵלָא** *if not, unless*. These may be strengthened by other particles, **כִּי אִם**, **גַּם כִּי** (rare, Eccl. 8. 17).

§ 130. (a) When the supposition expresses a real contingency of any degree of possibility, the most common form is impf. in prot. and vav conv. perf. or simple impf. in apod., the impf. having any of the shades of sense proper to it (§ 43 *seq.*). The impf. must be used in apod. when the verbal form cannot stand first in the clause, as in a neg. sent., or when apod. precedes the protasis, cf. Am. 9. 2-4.—Jud. 4. 8 **אִם תֵּלְכִי עִמִּי וְהִלַּכְתִּי וְאִם־לֹא תֵלְכִי לֹא אֵלֶךְ** *if thou wilt go with me I will go, but if thou wilt not go with me I will not go.* 2 K. 4. 29 **כִּי תִמְצָא־אִישׁ לֹא תִבְרַכְנֻהוּ** *if thou meetest anyone thou shalt not salute him.* Gen. 18. 28 **לֹא אֲשָׁחִית אִם־אֶמְצָא** *I will not destroy if I find.* 13. 16 **אִם יוּכַל אִישׁ לִמְנוֹת . . . גַּם זֶרַעַה וּמִנָּה** *if one could count the dust, thy seed also might be counted.* Of course a ptcip. may take the place of impf., Gen. 43. 4, 5 **אִם־יֵשֶׁה מְשַׁלַּח** *if thou wilt let go our brother we will go down, but if thou wilt not let him go, &c.* Gen. 24. 42, Ex. 8. 17, Jud. 6. 36, 37, 1 S. 19. 11. So without **יֵשׁ** Deu. 5. 22, Jud. 9. 15; 11. 9, 1 S. 6. 3; 7. 3, 1 K. 21. 6, 2 K. 10. 6. But the prot. may be a purely nominal sent., and the apod. may take almost any form; 1 K. 18. 21 **אִם יִהְיֶה הָאֱלֹהִים לְכֹהֵן אַחֲרָיו** *if Jehovah be God, follow him*; Ex. 7. 27 **אִם מֵאֵן אַתָּה הֵיחָא אֲנִי נִגַּף** *if thou refuse, behold, I will smite.* Gen. 42. 19; 44. 26, Ex. 1. 16; 21. 3, Jos. 17. 15, Jud. 6. 31, 2 K. 1. 10; 10. 6, Mal. 1. 6.

(b) Perf. in prot.—The mind may conceive or imagine the condition as realised and actual, in which case perf. stands in prot. with the same apod. as in (a): Jud. 16. 17 *אם גלחתי וקר כחי* *if I be shaved my strength will depart*; 2 S. 15. 33 *אם עברת אתי והיית עלי למשא* *if thou go on with me thou shalt be a burden to me*. Comp. Gen. 43. 9 with 42. 37. Deu. 32. 41, 2 K. 7. 4, Is. 4. 4; 16. 12, Mic. 5. 7, Jer. 14. 18; 23. 22; 37. 10; 49. 9, Obad. 5, Job 7. 4; 10. 14; 11. 13; 21. 6, Ru. 1. 12. Comparison of cases like Lev. 13. 53, 56, 57 shows that the use of perf. or impf. is merely a matter of mental conception. Comp. Lev. 17. 4 with 9, Num. 30. 6 with 9. Job 17. 13, 14. Probably the difference of use had become a mere matter of style, although the perf. has in it something more forcible and lively. Cf. Job 31 throughout.

In many cases the supposition refers to an actual past *fact* anterior to the speaker's position, or to the main action spoken of; or refers to something which shall have come to light through inquiry or inspection. In all such cases the *perf.* will be used in the protasis. 1 S. 26. 19 *אם י' הקייתך ירח* *if Je. has set thee on, let him smell an offering* (=if it be Je. that has); Jud. 9. 19 *אם באמת עשיתם שמחו* *if ye have dealt justly, rejoice*. Ex. 22. 1, 2 *אם ... ימצא הגנב* *if the thief be found in the act ... if the sun have risen, &c.* Deu. 17. 2, 3 *כי ימצא איש אשר יעשה* *if a man be found who does evil ... and has gone and served* (having gone). With Ex. 22. 2 cf. 21. 36 (או). Lev. 4. 23; 5. 1, Nu. 5. 19, 20, 27; 15. 24; 22. 20, Deu. 22. 20, 21, 1 S. 21. 5, Is. 28. 25, Am. 3. 3, 4; 7. 2, Ps. 41. 7; 44. 21; 50. 18, Job 8. 4; 9. 15, 16; 31. 5, 9, 21, 24, 33; 34. 32.

Narratives of past frequentative actions are also often introduced by *אם* with perf. (§ 54, R. 1). Gen. 38. 9, Nu. 21. 9, Jud. 2. 18; 6. 3. More rarely *אם* and impf., Gen. 31. 8, Ex. 40. 37.

(c) The protasis is often of considerable length, and has a tense-secution within itself which must be distinguished from the apod. of the whole sentence. This tense-secution is the usual one. Gen. 28. 20 **אִם יְהִיָּה א' עִמָּדִי וּשְׁמִרְנִי** *if God will be with me, and keep me, and give me, and I return . . . then shall Je. be my God.* Deu. 13. 2 **כִּי יָקוּם נָבִיא וְנָתַן אוֹת וּבָא הָאוֹת . . . לֹא תִשְׁמָע** *if a prophet shall arise and give a sign, and the sign come true . . . thou shalt not listen.* Nu. 5. 27 **אִם נִטְמָאָה וַתִּמְעַל** *if she has been defiled and trespassed . . . then shall come, &c.* Gen. 43. 9 (secution of fut. perf. of imagination is that of impf., § 51, R. 2); 46. 33, 34, Jud. 4. 20, 1 S. 1. 11; 12. 14, 15; 17. 9, 2 S. 15. 34, 1 K. 9. 6; 11. 38; 12. 7.

Rem. 1. Additional exx.—**אִם** and impf. in prot., with vav perf. in apod.: Gen. 24. 8; 32. 9, Ex. 13. 13; 21. 5, 6; 21. 11, Nu. 21. 2, Jud. 14. 12, 13; 21. 21, 1 S. 12. 15; 20. 6, 1 K. 6. 12; coh. after **אִם** Job 16. 6. With impf. in apod.: Gen. 30. 31; 42. 37, Ex. 20. 25, 1 S. 12. 25, 1 K. 1. 52, Is. 1. 18–20; 7. 9; 10. 22, Am. 5. 22; 9. 2–4, Ps. 50. 12. With **כִּי** in prot.: Gen. 32. 18; 46. 33, Ex. 21. 2, 7; 20. 22, 26, 28; 22. 4, 6, 9, Deu. 13. 13; 15. 16; 19. 16 seq., Josh. 8. 5, 1 S. 20. 13, 2 S. 7. 12, 1 K. 8. 46, 2 K. 18. 22, Jer. 23. 33, Hos. 9. 16, Ps. 23. 4; 37. 24; 75. 3, Job 7. 13. With **אִשֶּׁר**, Lev. 4. 22, Josh. 4. 21, 1 K. 8. 31.—Various forms of apod.: Gen. 4. 7; 24. 49; 27. 46; 30. 1; 31. 50, Ex. 8. 17; 10. 4; 33. 15, Jud. 9. 15, 1 S. 19. 11; 20. 7, 21; 21. 10, Is. 1. 15; 43. 2, Jer. 26. 15, Ps. 139. 8. Ex. 8. 22 (**וְהָיָה** in prot.).

Rem. 2. Impf. with simple vav in apod. is less common, Gen. 13. 9, Josh. 20. 5.

Rem. 3. The prot. is often strengthened by inf. abs., but only with **אִם** and impf., not with **כִּי** nor with perf. Ex. 21. 5; 22. 3, 11, 12, 16, Nu. 21. 2, Deu. 8. 19, Jud. 11. 30, 1 S. 1. 11; 20. 6, 7, 9, 21 (§ 86). So with **וְהָיָה** Is. 54. 15. The **אִם** may be strengthened by **כִּי**.—Inf. abs.

with perf. after לֹא 1 S. 14. 30.—The apod. is also many times strengthened by כִּי, Is. 7. 9, Jer. 22. 24.

Rem. 4. Instead of the natural calm apod. with vav perf. or impf. the more animated perf. (of certainty, § 41) may occur, expressing the immediateness or certainty of the result; 1 S. 2 16 וְאִם-לֹא לִקְחָתִי and if not, *I will take it*. Nu. 32. 23, Jud. 15. 7, Job 20. 14, Ps. 127. 1. Comp. vav conv. impf., Ps. 59. 16, Job 19. 18. Two perfs. Pr. 9. 12; with בְּאֵשׁ Gen. 43. 14, Est. 4. 16; cf. Mic. 7. 8.—Cases like Nu. 16. 29, 1 S. 6. 9, 1 K. 22. 28 are different, being elliptical. 1 S. 6. 9 if it go up by Beth. הוּא עָשָׂה *he has done it* = ye shall know *that he*, &c.; cf. next clause.

Rem. 5. The conditional particle usually stands first, the order being, particle, verb, subj.; but words may come between part. and verb if emphatic, and oftener with אִם than כִּי. In the casuistry of the Law (P) the subj. curiously precedes the particle in the principal clause. Lev. 4. 2 נִפְשׁ בִּיתְחַטָּא, Lev. 5. 1, 4, 15; 7. 21; 12. 2; 13. 2 and often; Num. 9. 10; 27. 8; 30. 3, 4; cf. Ez. 14. 9, 13; 18. 5, 18; 33. 2, 6, 9. In subordinate clauses the usual order is found, Lev. 13. 42, &c. Comp. the older order Ex. 22. 4, 5, 6, 9, 13, and often; but cf. Is. 28. 15, 18, 1 K. 8. 37, Ps. 62. 11. In the group of Laws Ex. 21 *seq.* the principal supposition is made by כִּי and the subordinate details follow with אִם or וְאִם, Ex. 21. 2–5, 7–11, &c.

§ 131. Hypothetical sent.—Actions not realised in the past, or considered not realisable (or unlikely) in the pres. or fut. may be made the subject of supposition. In this case לו (לֹא) *if*, and לוֹלִי (לוֹלִיא) *if not, unless*, are used. (a) In the case of past actions the perf. stands both in prot. and apod. (§ 39 *d*). Jud. 13. 23 לֹא לִקַּח if *he had wished to kill us he would not have taken*, 8. 19; Gen. 31. 42 לוֹלִי אֵלֶי אָבִי הָיָה לִי בִי עֵתָה שְׁלַחְתָּנִי unless *the God of my father had been for me, surely thou hadst sent me away empty*, 43. 10.—Nu. 22. 33 (*rd.* לוֹלִי), Jud. 14. 18, 1 S. 14. 30 (apod. interrog.); 25. 34, 2 S. 2. 27, Is. 1. 9, Ps.

94. 17; 119. 92 (both nominal prot.); 106. 23. Nu. 22. 29 may be opt., or, *if there had been . . . I would have slain*. See Opt. sent.

(b) When supposition refers to pres. or fut. the apod. is usually impf., 2 S. 18. 12 **לֹא אָנֹכִי שָׁקַל . . . לֹא-אֶשָּׁלַח יָדַי** *if I weighed 1000 shekels on my palms I would not put forth my hand*, 2 K. 3. 14; Deu. 32. 29 **לֹא יִשְׁכִּילוּ** *if they were wise they would perceive this*, Job 16. 4; Mic. 2. 11, Ps. 81. 14. 2 S. 19. 7 (nominal prot. and apod.).

Rem. 1. Ez. 14. 15 **לֹא=אֵם**, just as **אֵם=לֹא** Ps. 73. 15.—Ps. 44. 21 perhaps, *if we forgot would he not search?* Job 10. 14. Gen. 50. 15 **לֹא** impf., of action feared but deprecated. Deu. 32. 27 **לֹאִי** impf. in prot. may be action generalised in past, or extending into pres. Ps. 124. 1, 2 seems to approach the Ar. *laula*, but for with a noun; at anyrate the rel. here is not a conj. as in Aram. *ellu lo d*, *unless that*.

Rem. 2. The **אִם**, **עַתָּה** in the apod., originally temporal, have become often merely logical. Both are good, Gen. 31. 42; 43. 10, 2 S. 2. 27, cf. Job 11. 15. 16, Pr. 2. 5. The **כִּי** strengthens, Job 8. 6; but in some cases this **כִּי** seems resumption of **כִּי** of oath, 1 S. 25. 34, 2 S. 2. 27. This kind of apod. occurs with no formal prot., the prot. having to be supplied from the connection; e.g. after neg., 1 S. 13. 13 *thou hast not kept*; (if thou hadst) *then he would have established*; or an interr., Job 3. 13 *why breasts that I should suck?* (if not) *then I should have lain down*; or a gerundive inf., 2 K. 13. 19 *percutiendum erat sexies, then thou wouldst have smitten* Aram. Ex. 9. 15, Job. 13. 19. This kind of apod. with **אִם**, **כִּי**, **עַתָּה** is common in Job.

§ 132. What is equivalent to a cond. sent. often occurs without any cond. particle. (a) An idiomatic sent. of this kind is made by vav conv. perf. both in prot. and apod. This is chiefly in subordinate clauses. Gen. 44. 22 **וְעָנֹב יָמָת אֶת-אָבִיו וְיָמָת** *if he leave his father he will die* (lit., and he

will leave, and he will die). Ex. 4. 14 וְרָאָה וְשִׂמְחָה בְּלִבּוֹ *when he sees thee he will be glad* in his heart. Gen. 33. 13; 42. 38; 44. 4, 29, Ex. 16. 21, Nu. 14. 15; 23. 20, 1 S. 16. 2; 19. 3; 25. 31, 2 S. 13. 5, 1 K. 8. 30; 18. 10 (if they said No, he took an oath of them), 2 K. 7. 9, Is. 21. 7, Jer. 18. 4, 8; 20. 9, Pr. 3. 24. This vav perf. may have any of the senses proper to it, e.g. frequentative, Ex. 16. 21; 33. 10, 1 S. 14. 52, 1 K. 18. 10, Jer. 20. 9.—Of course if vav cannot be joined to the verb, impf. will be used in either clause, Nu. 23. 20 וַיִּבְרַךְ וְלֹא אֶשְׁיבְנָה *if he blesses I cannot reverse it*; 2 K. 18. 21 אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבֹא on which *if one lean it goes* into his hand. Deu. 22. 3, 1 S. 20. 13, Jos. 22. 18, Is. 29. 11, 12, Prov. 6. 22 (no *and* in apod.). More vigorously an imper. for second perf., 1 S. 29. 10.

(b) Two corresponding imper. often form a virtual cond. sent., Gen. 42. 18 וְאֵת עֲשׂוּ וְחִיּוּ *this do and live* (if ye do, ye shall), Is. 8. 9 הִתְאַוְרוּ וְהִתְאַוְרוּ *though ye gird yourselves ye shall be broken*. Juss. or coh. may take place of imp., Gen. 30. 28, Is. 8. 10. Two juss. are less usual, Ps. 104. 20: 147. 18, Job 10. 16; 11. 17, cf. Is. 41. 28.

Rem. 1. In the case of two imper. of course both are expressions of the will of the speaker; he wills the first and he wills the second as the consequence of the first. Similarly in the case of two jussives (§ 64 seq.). It is only to our different manner of thought that a condition seems expressed.

Rem. 2. Such words as אֲשֶׁר *he-who, whoever*, מִי אֲשֶׁר *whoever*, and similar phrases form virtually conditional sentences, Jud. 1. 12; 6. 31, Mic. 3. 5. And the conj. *and* without any particle may introduce a cond. sent., e.g. with וְיֵשׁ, לֹא, עוֹד, &c. Jud. 6. 13 וְיֵשׁ י' עִמָּנוּ *if then Je. be* with us. So 2 K. 10. 15 וְיֵשׁ *if it be* (a larger accent should be on first יֵשׁ). Similarly the neg. וְלֹא *if not*, 2 S. 13. 26, 2 K. 5. 17.—Is. 6. 13 וְעוֹד בָּהּ *if there be still in it* a tenth. 2 K. 7. 9 וְאַחֲנֵנוּ מִחַיִּים. Cf. 2 S. 19. 8 כִּי אֵינֶךָ יָצֵא.

But in lively speech aided by intonation almost any direct

form of expression without particles may be equivalent to what in other languages would be a conditional. 1. Impf.—Hos. 8. 12 נִחַשְׁנוּ אֲכַתֵּב *though I wrote . . .* they would be considered; so Is. 26. 10. Ps. 139. 18 אֶסְפְּרָם *were I to count them*; 141. 5 *should the righteous smite*; 104. 22, 27-30, Jud. 13. 12, Pr. 26. 26; two impf. Song 8. 1. Coh., Ps. 40. 6 אֲנִידָה *if I would declare*, Ps. 139. 8, 9, Job 19. 18. With הִנֵּה, 1 S. 9. 7 *behold we will go* (= if we go), Ex. 8. 22.—Cf. Ps. 46. 4; 109. 25; 146. 4, Is. 40. 30.

2. Perf.—Am. 3. 8 אֲרִיָּה שָׁאֵן *if the lion roars*. Job 7. 20 חָטָאתִי *be it I have sinned*. Ps. 139. 18 *if I awake*. Pr. 26. 12 רָאִיתָ *seest thou*. Nu. 12. 14, Ps. 39. 12, Job 3. 25; 19. 4; 23. 10. With הִנֵּה, 2 S. 18. 11, Hos. 9. 6, Ez. 13. 12; 14. 22; 15. 4. And if perf. naturally also vav impf., Jer. 5. 22, Ps. 139. 11. Ex. 20. 25, Job 23. 13, Pr. 11. 2. Two perf., Pr. 18. 22, Mic. 7. 8.

3. The ptc.—Is. 48. 13 קָרָא אֲנִי *if I call* they stand up. 2 S. 19. 8. Ptc. with art. (or in consn.) *whoever*, 2 S. 14. 10, Gen. 9. 6, Ex. 21. 12, 16 and often. Frequently in Prov., e.g. 17. 13; 18. 13; 27. 14; 29. 21, &c. Particularly ptc. with כָּל *all*; 1 S. 2. 13, Ex. 19. 12, Nu. 21. 8, Jud. 19. 30, 2 S. 2. 23, 2 K. 21. 12. With הִנֵּה 1 K. 20. 36, 2 K. 7. 2, Ex. 3. 13.

4. Inf. abs.—Pr. 25. 4, 5 הָנוּ סִינִים *if dross be removed*, 12. 7. Inf. cons. with prep., Pr. 10. 25 (2 S. 7. 14, 1 K. 8. 33, 35). Ps. 62. 10 בָּמֵאֲזֵנִים לָעֹלֹת *to go up* (or, *at going up* = if they are put) upon the balance.

THE OPTATIVE SENTENCE

§ 133. The *wish* may be expressed by impf. (juss., coh.), 2 S. 18. 32 יִהְיוּ כַנְעָר אֹיְבֵי אֶדְנִי *may the enemies of my lord be as that young man*. With or without נָא, 2 S. 24. 14 נִפְלְהֵנָּה *let us fall*; 1 S. 1. 23 יִקָּם י' דָּבָרוֹ *may Je. establish*. By imper., or part. (without cop.), Gen. 3. 14 אָרוּר אַתָּה *mayest thou be cursed*, Is. 12. 5 מוֹדַעַת זֹאת *may this be known*. With omission of verb, Gen. 27. 13 *on me be thy curse!* 1 S. 25. 24, Ps. 3. 9.

§ 134. Opt. particles.—The common opt. part. is לו, less usually אם. The perf. or impf. will be used according to reference. Nu. 14. 2 לוֹמַתְנוּ בְּאֶרֶץ מִ' *would we had died* in the land of Egypt; Nu. 20. 3, Jos. 7. 7. Is. 63. 19 לֹא קָרַעְתָּ שָׁמַיִם *would thou hadst rent (i.e. wouldst rend,—* perf. caused by the importunity. So 48. 18—hardly a real *past*).—With impf., Gen. 17. 18 יִחְיֶה לוֹ יִשְׁמָעֵל *O that Ishmael might live*; Job 6. 2 לוֹ שָׁקוֹל יִשְׁקָל בְּעָשִׂי *O that my trouble were weighed* (apod. כִּי עָתָה). With imper., Gen. 23. 13; ptcp., Ps. 81. 14.—Ps. 139. 19 אִם תִּקְטַל רָשָׁע *O that thou wouldst kill the wicked.* Ps. 81. 9; 95. 7; Pr. 24. 11.

§ 135. An interrog. sent. with מִי *who?* expresses a wish. 2 S. 23. 15 מִי יִשְׁקֵנִי מַיִם *O that I had water to drink!* (lit., *who will let me drink!*). Ps. 4. 7 מִי יֵרְאֵנוּ טוֹב *O that we saw some success!* Nu. 11. 4, 2 S. 15. 4, cf. Mal. 1. 10.—Particularly the phrase מִי יִתֵּן *who will give?* 2 S. 19. 1 מִי יִתֵּן מוֹתִי אֲנִי תַחְתָּיהָ *would that I had died for thee!* Ex. 16. 3. With impf., Job 6. 8 מִי יִתֵּן תְּבוּאָה שְׁאֵלָתִי *O that my request might come!* Job 13. 5; 14. 13.

Rem. 1. The opt. sense of אם, לו, has arisen out of the *conditional* use; cf. Gen. 24. 42, Ex. 32. 32, where the transition is seen.

Rem. 2. A rare opt. part. is אֶחָלִי, אֶחָלִי (out of אֶחָ and לִי=לוֹ), 2 K. 5. 3, Ps. 119. 5 (אֶחָ in apod.).

Rem. 3. The consn. of מִי יִתֵּן varies. (1) One acc., Jud. 9. 29, Deu. 28. 67, Ps. 14. 7; 55. 7, Job 14. 4; 29. 2 (suff.), 31. 31, 35 (ptcp.). (2) Two acc., Nu. 11. 29, Jer. 8. 23; 9. 1 (verbs of *granting*, 2 acc. § 78, R. 1; unless the consn. be *who will set me in the wild, (in) a lodge*, as Jos. 15. 19, Jud. 1. 15 where אֶרֶץ might be acc. of place). (3) inf. consn. 2 S. 19. 1, Ex. 16. 3; acc. and inf., Job 11. 5 מִי יִתֵּן אֱלֹהִים דִּבֶּר *that God would speak* (anomalous order perhaps due to emph. on God). (4) Simple impf., Job 6. 8; 13. 5; 14. 13; impf. with vav, Job 19. 23; vav conv. perf., Deu. 5. 26

O that this mind of theirs might be to them (always), to fear, &c. With perf. Job 23. 3 (stative v.).

CONJUNCTIVE SENTENCE

§ 136. The uses of the conjunction *and* are various. On vav conv., § 46 *seq.* On vav of purpose after imper. &c., § 64 *seq.* On vav apod. in conditional sent., § 130 *seq.*; after *casus pendens*, &c., § 50, 56. On various senses of vav in circumstantial cl., § 137. On vav of equation, § 151.

The conjunc. vav, used to connect words, sometimes stands before each when there is a number of them: Gen. 20. 14; 24. 35, Deu. 12. 18; 14. 5, Jos. 7. 24, 1 S. 13. 20, Hos. 2. 20, 21, Jer. 42. 1; or only with the concluding words of a series, Gen. 13. 2, 2 K. 23. 5, *e.g.* with the last of three; or only with second, Deu. 29. 22, Job 42. 9; or sometimes the words are disposed in pairs, Hos. 2. 7.

Both . . . and is expressed by גַּם . . . גַּם or וְגַם . . . גַּם. Gen. 24. 25 גַּם-תֵּיבֶן גַּם-מִסְפּוֹא *both* straw *and* provender. Or with several words, 43. 8 גַּם-אֶנְחֵנוּ גַּם-אַתָּה גַּם טַפְּנוּ *both* we *and* thou *and* our children. Jud. 8. 22.—1 S. 2. 26 גַּם עַם־יִשְׂרָאֵל וְגַם *both* with Je. *and* with men.—Gen. 44. 16; 47. 3, 19, Nu. 18. 3, Zeph. 2. 14.—Gen. 24. 44, 1 S. 12. 14; 26. 25. When influenced by a *neg.* this *both . . . and* becomes *neither . . . nor*, Nu. 23. 25, 1 S. 20. 27; 21. 9, 1 K. 3. 26, cf. 1 S. 16. 8 *neither* this one, &c. Less commonly and mainly later וְ . . . וְ is *both . . . and*. Ps. 76. 7 וְרָכָב וְסוּסִים *both* chariot *and* horse are sunk into sleep. Nu. 9. 14, Jer. 32. 20 *both* in Isr. *and*, &c., Dan. 8. 13, Job 34. 29.

Rem. 1. For the various uses of *and* the Lexicon must be consulted. (a) It occasionally has the sense of *also*, Hos. 8. 6 וְהוּא, 2 S. 1. 23 *also* in their death.

(b) There is a dislike to begin a sentence without *and*, hence even Books are commenced with it, Ex. 1. 1, Ru. 1. 1. Hence also speeches begin with it, Jos. 22. 28

וַיֹּאמֶר וְהָיָה and we said, *It shall happen*. Jer. 9. 21, so probably Is. 2. 2.

(c) The *and* has a sort of exegetical force, with a certain emphasis on the word that explains, Ps. 74. 11 thy hand *and* (even) thy right hand. Ps. 85. 9 to his people *and* to his saints. Zech. 9. 9 *and* on a colt. Ps. 72. 12 the poor *and he that* (*i.e.* who) has no helper. Often with the sense *and that*, Am. 3. 11 a foe וְכָבִיב *and that* round about the land; 4. 10 *and that* into your nostrils. Jud. 7. 22, Is. 57. 11, Jer. 15. 13, Zech. 7. 5, Neh. 8. 13, 1 Chr. 9. 27, 2 Chr. 29. 27, Ecc. 8. 2. Comp. 2 S. 13. 20 וְשִׁמְכָהּ, Ps. 68. 10 וְנִלְאָה, Lam. 3. 26 וְרוּחָם *and that* in silence. Somewhat different 2 S. 3. 39 וּמִשֹּׁחַ מָלֶכְךָ *though* anointed king.

(d) The vav is common to introduce what is consequential or follows from what precedes, *so, then, e.g.* with imper. Jud. 8. 24 I will make a request וְתַנְדְּלִי *Give me*, &c. 2 K. 4. 41; 7. 13, Nu. 9. 2, Ez. 18. 32, Ps. 45. 12 *worship him*. Cf. Salkinson Matt. 8. 3 I will, וְטָהֵר *be thou clean*, which is better than the bare טָהֵר of Del.—Particularly in dialogue the vav attaches to something said (or understood) with various shades of sense, often introducing an interrogation. Jud. 6. 13 the Lord is with thee; וְיֵשׁ י' עִמָּנִי וְלָמָּה *If Je. be with us, Why . . . ?* Ex. 2. 20 וְאַיּוֹ *Where is he ?* Nu. 12. 14; 20. 3, 1 S. 10. 12; 15. 14, 2 S. 18. 11, 12, 23; 24. 3, 1 K. 2. 22, 2 K. 1. 10; 2. 9; 7. 19. Peculiar 2 S. 15. 34 עָבַד וְאַבִּיךָ וְאֲנִי מֵאָז *thy father's servant—that was I formerly*, &c. In the specimens of letters preserved, the salutation and compliments appear omitted, and the letter begins וְעַתָּה *and now*, 2 K. 5. 6; 10. 2, as Ar. 'amma ba'du.

CIRCUMSTANTIAL CLAUSE

§ 137. The cir. cl. expresses some circumstance or concomitant of the principal action or statement. Such a circumstance will generally be concerning the chief subject (whether gramm. subj. or obj.) of the main action, but the subj. of cir. cl. may be different, provided what is said of it be circumstantial of the main action—whether modal of it or contemporaneous with it.

The cir. cl. differs from acc. of condition (§ 70) in being a proposition. It forms a real predication, subordinate to the principal sent. in meaning but co-ordinate in construction. Though often corresponding to the classical absolute cases the construction is different.

The cir. cl. may be nominal or verbal, though it is chiefly nominal, and even when verbal the order of words is that of the nominal sent. (§ 103). In such a clause the subj. is naturally prominent, hence it stands first, the order being—*vav, subj., pred.* This simple *vav* may need to be rendered variously, as *if, while, when, seeing, though*, with a verb, or *with* before a noun. Besides the *and* a pron. referring back to the subj. of the principal sent. usually connects the clauses (see exx. below). Occasionally the subj. is repeated from the main clause, Deu. 9. 15 *and the mountain*, Gen. 18. 17, 18, Jud. 8. 11, 1 K. 8. 14.

§ 138. (a) The cir. cl. may be nominal. Gen. 11. 4 בְּנֵהָּהּ נָבִיחַ let us build a tower *with its head* in the heavens. 24. 15 behold Rebecca יָצְאת וְכִדָּה עַל-שִׁכְמָהּ coming out *with her pitcher* on her shoulder (lit. *and her pitcher was, &c.*). 1 S. 18. 23 הַנִּקְלָה הַתַּחֲתָן בְּמִלֵּךְ וְאֶנְכִי הַנִּקְלָה is it a light thing to be son-in-law of the king *when I am a poor man*? Jer. 2. 37 תֵּצֵא יָדֶיךָ עַל-רֹאשְׁךָ thou shalt come out *with thy hands upon thy head*. Gen. 18. 12, 27; 20. 3; 24. 10; 37. 2; 44. 26, 30, Jos. 17. 14, Jud. 19. 27, Hos. 6. 4, Jer. 2. 11, Am. 3. 4–6.

(b) Naturally the graphic ptcp. is much used in such descriptive clauses. Is. 6. 1 I saw Adonai sitting וְשׁוּלֵי רִשְׁוֹ with his train filling the temple. 1 S. 4. 12 הָיָה אִישׁ וַיֵּרֶץ אֵשׁ וַיִּמְדֵּי קָרְעִים there ran a man *with his garments rent*. Gen. 15. 2 מִהֲתַתֵּן לִי וְאֶנְכִי הוֹלֵךְ עֲרִירִי seeing I go childless? Is. 53. 7 נִגַּשׁ וְהוּא בֹעֲבָה he was oppressed, *though he was submissive*; cf. v. 12 *though* (while) he bore. Is. 11. 6 a little child leading them. Gen. 14. 13;

18. 1, 8, 10; 19. 1; 25. 26; 28. 12; 32. 32; 44. 14, Jud. 3. 20; 4. 1; 6. 11; 13. 9, 20, 1 S. 10. 5; 22. 6, 1 K. 1. 48; 22. 10, Is. 49. 21; 60. 11, Nah. 2. 8.

(c) The cir. cl. may be verbal with subj. first. Gen. 24. 56 **אַל־תְּאַחֲרוּ אֹתִי וַיְהִי הַצֵּלִים דְּרָכִי** delay me not *when Je. has prospered* my journey. 1 K. 1. 41 the guests heard **וְהֵם כָּלוּ לֶאֱכֹל** *as they had just finished dinner*. Gen. 26. 27 why are ye come to me **וְאַתֶּם שְׂנֵאתֶם אֹתִי** *when ye hate me?* Ru. 1. 21. Jud. 16. 31 *he having judged*.—Gen. 18. 13; 24. 31, Ex. 33. 12, Jud. 4. 21; 8. 11, Jer. 14. 15. Gen. 34. 5, Am. 3. 4–6.

§ 139. Small emphatic words like negatives may precede the subj., e.g. in the frequent **וְלֹא יָדְעוּ** *unawares* (lit. and they, &c., *do not know*), Is. 47. 11, Job 9. 5, cf. 24. 22, Ps. 35. 8, Pr. 5. 6. So frequently with **וְאֵין מִתְרִיד** Is. 17. 2 they shall lie down, *none making them afraid*, Lev. 26. 6. Is. 13. 14 **וְאֵין מִקְבֵּץ**, Jer. 9. 21 **וְאֵין מֵאַסֵּף** 4. 4, 2 K. 9. 10, Pr. 28. 1, Is. 45. 4, 5, cf. Pr. 3. 28. In particular, it is characteristic to place the pred., when a prep. with suff., or a prep. with its complement, before the subj. Jud. 3. 16 **וַיַּעַשׂ חֶרֶב וְלֶה שְׁנֵי פִיּוֹת** he made a dagger *having two edges*. 2 S. 16. 1 a pair of saddled asses **וַיַּעַף אֹחֶז מִן הָחֶם** *with 200 loaves upon them*. Is. 6. 6 **וַיִּפֹּט אֶחָד מִן הַשָּׁרָפִים וּבְיָדוֹ רֶצֶף** there flew one of the S. *with a hot stone in his hand*. 2 S. 20. 8, Ez. 40. 2, Am. 7. 7, Zech. 2. 5. But also in other cases, Ps. 60. 13 **וְשׁוֹא תְּשׁוּעַת אָדָם** *for vain is the help of man*. But cf. Ps. 149. 6.

Rem. 1. The nominal sent. seems in certain cases inverted, pred. standing first, particularly in statements of weight, measure, &c. Gen. 24. 22 he took a nose ring **בָּקַע מִשְׁקָלוֹ** *its weight a beka*. Jud. 3. 16 he made a dagger **מִמֶּד אֶרְבֶּה** *its length a cubit*. The general rule in the nominal sent. is that the determined word is subj.; if both be determined the more fully determined is subj. Cf. § 103.

The view of pred. and subj. was perhaps not always the same as ours, cf. Amr, Mu'all. 1. 31.

§ 140. The cir. cl., however, is frequently introduced without *and*. Ex. 12. 11 מְתִינֶם חֲגָרִים ye shall eat it *with your loins girt*. Jer. 30. 6 מְדוּעַ רָאִיתִי כָל-גִּבֹּר יָדָיו עַל-חֻלְצָיו why see I every man *with his hands upon his loins?* Gen. 12. 8 וַיִּט אָהֳלָה בֵּית-אֵל מִזֶּם he pitched his tent, *Bethel being on the west*. 32. 12 פָּנִיבּוֹא עַל-בָּנָיִם lest he come and smite me, *mother with children*. Deu. 5. 4 פָּנִים בְּפָנִים דָּבַר face to face he spoke. Gen. 32. 31, Jud. 6. 22, Nu. 12. 8 מִפִּי לְפִי mouth to mouth, Jer. 32. 4, 1 S. 26. 13, Jud. 15. 8, Is. 30. 33; 59. 19.

Especially with shortened expressions. 2 S. 18. 14 בָּלֵב עוֹדְנִי חַי into the heart of Absalom *when still alive*. Ex. 22. 9, 13 וְיָמָת . . . אֵין רָאָה and it die, *none seeing it*, Am. 5. 2, and often, as Ex. 21. 11 אֵין כֶּסֶף without money. Is. 47. 1 תְּרוֹמָה לֵאלֹהִים throneless, Jer. 2. 32 לֵאלֹהִים numberless. Hos. 3. 4; 7. 11. Ps. 88. 5. Gen. 43. 3, 5.

Rem. 1. It is possible that such phrases as *face to face*, אֶפְסִים אֶרְצָה *with face to the ground* Gen. 19 1, *mouth to mouth* and the like, may now be adverbial acc. Originally at any rate they were real propositions, *face was to face, faces were groundwards*, &c. So Ar. says, I spoke to him *fāhu* (nom.) 'ila fiyya, *his mouth (was) to my mouth*; but also *fāhu* (acc.) 'ila fiyya, *with his mouth to my mouth*. Similarly in Gen. 43. 3 בְּלִמִּי אֶחָיִכֶם אֶתְּחַבֵּר is a conj., not a prep., *except your brother be*, &c.

§ 141. The subordinate character of the cir. cl. is generally shown by its place *after* the principal sent. In some cases, however, the concomitant event is placed first, with the effect of greater vividness. Gen. 42. 35 וַיְהִי הֵם מְרִיקִים . . . וַהֲבִיחָהּ and it was, *they were emptying* their sacks, *and behold*, &c., *i.e.* as they were emptying, behold. 15. 17 וַיְהִי הַשָּׁמַשׁ בָּאָה

וַהֲיָה and it was, *the sun had gone down, and behold, i.e. the sun having gone down.* 2 K. 2. 11; 8. 5; 13. 21; 19. 37; 20. 4, 1 S. 23. 26; 25. 20 (וַהֲיָה = וַיְהִי, so 2 S. 6. 16), 1 K. 18. 7; 20. 39, 40. In ref. to fut. 1 K. 18. 12.

The relation of the two events (concomitant and principal) to one another is still more vividly expressed when the clauses containing them are placed parallel to one another, with no introductory formula like *and it was*. Gen. 44. 3 וַהֲיָה בַּבֹּקֶר אִנְשֵׁי שְׁלֹחֵי הַבֹּקֶר אֹר וַהֲיָה בַּבֹּקֶר אִנְשֵׁי שְׁלֹחֵי הַבֹּקֶר *the morning broke, and the men were let go, i.e. when the morning broke (had broken) the men, &c.* 1 S. 9. 27 וַיָּרִדוּ וַשְׁמוּאֵל אָמַר *as they were coming down S. said.* Gen. 29. 9 עֹדְנִי מִדְּבַר וְרַחֵל בָּאָה *as he was still speaking R. came.* Particularly when the subj. of both clauses is the same. Jud. 18. 3 הָמָּה עִם-בֵּית מִיכָה *as they were at the house of Mic. they recognised.* Gen. 38. 25, 1 S. 9. 11.

Rem. 1. In some cases the accentuation wrongly makes the following noun or pron. subj. to the introductory וַיְהִי, *e.g.* 2 K. 20. 4, 1 K. 20. 40, Gen. 24. 15, 1 S. 7. 10, 1 K. 18. 7; other passages show that וַיְהִי is impersonal, 1 S. 25. 20, 2 K. 13. 20, 21, cf. 19. 37; 2 S. 13. 30.

Rem. 2. The construction is the same with or without the introductory formula. The second clause in the balanced sent. always begins with *vav*, the first most commonly without. It is the first cl. that to our modes of thought appears circumstantial. 1. When the first cl. has a perf. the two events were contemporaneous or the *circumstance* had *just* occurred when the main event happened. 2. When the first has a ptp. or a nominal sent. equivalent, the main event occurred during the action expressed by the ptp. 3. When both clauses have ptp. the two actions, main and subordinate, were going on simultaneously. Some ex. of perf. in first cl.: Gen. 19. 23, cf. 27. 30 for a more precise way of stating that the circumstance had *just* happened (cf. Jud. 7. 19). Gen. 24. 15; 44. 3, 4, Ex. 10. 13, Jos.

2. 8 (טַרַם with impf. = perf., Gen. 24. 15), Jud. 3. 24; 15. 14; 18. 22, 1 S. 9. 5; 20. 36, 41, 2 S. 2. 24; 6. 16; 17. 24, 2 K. 20. 4. Some ex. of ptc. in first cl.: Jud. 19. 22 (11), 1 S. 7. 10; 9. 14, 27; 17. 23; 23. 26; 25. 20, 2 S. 13. 30; 20. 8, 1 K. 1. 14, 22; 14. 17 (? or, ptc. = perf.); 18. 7; 20. 39, 40, 2 K. 2. 11, 23; 4. 5; 8. 5; 9. 25; 13. 21; 19. 37. With עֹוֹר Gen. 29. 9, 1 K. 1. 14, 22, 42, 2 K. 6. 33, cf. Job 1. 16-18.—In 1 K. 13. 20 the consn. is unusual יִשְׁבִּים, cf. the usual one 2 K. 20. 4.

Rem. 3. On the use of perf. in attributive and circ. clauses where other languages would use ptc. cf. § 41, R. 3; on similar use of impf. § 44, R. 3. The impf. is much used in circ. cl., cf. Nu. 14. 3, 1 S. 18. 5 *went out prospering*, Is. 3. 26 *sitting on the ground*, 5. 11 *wine inflaming them*, Jer. 4. 30 *beautifying thyself*, Ps. 50. 20 *sattest speaking*, Job 16. 8 *answering to my face*. The finite tense must be used with *neg.*, Lev. 1. 17 *not dividing*, Job 29. 24; 31. 34 *not going out*. In Ar. the circumstantial impf. may express an accompanying action of the subj. or one purposed by him, and Job 24. 14 יִקְטֹלֵנִי seems = *to kill*, lit. he will kill. Perhaps 30. 28 is rather, I stand up *crying out*, cf. Ps. 88. 11; 102. 14. See § 82.

Obs.—The use of this *and* of circumstance is common in language.

And shall the figure of God's majesty
Be judged, and he himself not present!
How can ye chaunt, ye little birds,
An' I sae weary, fu' o' care!
Played me sic a trick,
An' me the El's dochter!

RELATIVE SENTENCE

§ 142. The rel. sent. may be nominal or verbal, *e.g.* Deu. 1. 4 the Amorite אֲשֶׁר יֹשֵׁב בְּחֶשְׁבוֹן *who dwelt*. The Engl. relative sentence embraces various kinds of sentences, as—
(a) the proper rel. sent., Gen. 18. 8 he took בֶּן-הַבָּקָר אֲשֶׁר עָשָׂה *the calf which he had made ready*, in which the ante-

cedent is determined; and (b) the attributive or descriptive sent., as Gen. 49. 27 Benj. is **זאב יטרף** *a wolf which ravins* (a ravining w.), in which the antecedent is indefinite. In the former class of sentences the word **אשר** is expressed, in the descriptive and circumstantial sentences it is omitted. But the language does not strictly adhere to either side of the rule, e.g. Jer. 13. 20 **איה העדר נתן לך** where is *the* flock that was committed to thee? Ex. 18. 20. The omission of **אשר** where it should stand occurs mostly in poetry and elevated style. On omission of retrospective pron. cf. § 9 seq. In the following cases of omission of **אשר** it can be noted whether the omission be according to the rule *a*, *b*, above, or not.

§ 143. When the antecedent is expressed.—The **אשר** may be omitted—(a) When the retrospective pron. is subj., and whether this pron. be expressed (implied in the verb) or not. Deu. 32. 15 **ניטש אלוה עשהו** he forsook God *who made him*; v. 17 new gods *which* had lately come. Jer. 13. 20; 20. 11; 31. 25, Is. 10. 3, 24; 30. 5, 6; 40. 20; 55. 13; 56. 2, and often in second half of Is., Mic. 2. 10, Song 1. 3, Zeph. 3. 17, Job 31. 12. Particularly in comparisons, Jer. 14. 8, 9; 23. 29; 31. 18, Hos. 6. 3; 11. 10, Ps. 38. 14; 42. 2; 49. 13; 83. 15; 125. 1, Job 7. 2; 11. 16, Lam. 3. 1, Hab. 2. 14.—So in nominal sent., Jer. 5. 15 **גוי איתן הוא** a nation *which is ancient*. Gen. 15. 13 **לא בארץ לא להם** in a land *which is not theirs*. Gen. 39. 4, cf. v. 5, Hab. 1. 6, Ps. 58. 5, Pr. 26. 17.

(b) When the retrosp. pron. is obj., whether it be expressed or not. Deu. 32. 17 **לא ידעום אלהים** gods *whom* they knew not, cf. Jer. 44. 3. Is. 42. 16 **לא ידעו בדרך** in a way *which* they know not. Mic. 7. 1, Is. 6. 6; 15. 7; 55. 5, Ps. 9. 16; 18. 44; 118. 22, Job 21. 27. And in comparisons; Nu. 24. 6 **נטיע יהוה כנאחלים** like aloes *which* Je. has planted. Jer. 23. 9, Ps. 109. 19, Job 13. 28.

(c) When the retrosp. pron. is gen. by noun or prep.; Jer. 5. 15 **לֹא יִתְדַע לְשׁוֹנוֹ גּוֹי** a people *whose speech* thou shalt not understand. 2. 6 **לֹא עָבַר בָּהּ אִישׁ** *through which* no one passed. Ps. 49. 14 **זֶה דְּרֹכָם כִּסֵּל לָמוֹ** this is their fate *who are confident*. Deu. 32. 37, Ex. 18. 20, Ps. 32. 2 with Jer. 17. 7, Job 3. 15. With omission of retrosp. pron., Is. 51. 1 **הַצֵּיִר הַצֵּיִר הַצֵּיִר** the rock *out of which* ye were hewn, cf. Job 38. 26.

§ 144. When **אֲשֶׁר** means *he-who*, &c., § 10.—In this case **אֲשֶׁר** may also be omitted. Is. 41. 24 **תּוֹעֵבָה יִבְחַר בָּכֶם** an abomination is *he-who* chooses you. Nu. 23. 8 **מָה אֶקְבֵּל לֹא קִבְּהָ אֵל** how shall I curse *him-whom* God has not cursed! (next clause without pron.). Ps. 12. 6 **אֲשִׁית בְּיֹשֶׁעַ** I will set in safety *him-whom* they snort at, Is. 41. 2, 25.—Jer. 2. 8 **אֲחֲרֵי לֹא-יִוָּעִילוּ הֵלְכֵנוּ** after *those-which* profit not they have gone, cf. *v.* 11. Ex. 4. 13 **שְׁלַח בְּיָדְךָ** send *through* (by the hand of) *him-whom* thou wilt send. Is. 65. 1 **נִדְרַשְׁתִּי לָלוֹא שְׁאַלּוּ** I was to be inquired of *by them-that* asked not, Jer. 2. 11.—Ps. 35. 15; 65. 5; 81. 6, Job 24. 19; 34. 32, 1 Chr. 15. 12, 2 Chr. 1. 4, Jer. 8. 13, 2 Chr. 16. 9, Ps. 144. 2, Song 8. 5 *she that bore*. Lam. 1. 14 **בְּיָדַי לֹא אוּכַל קוֹם** the hands *of those-whom* I cannot withstand.

Rem. 1. Such cases as 1 S. 10. 11 **מִהֲיָה הָיָה**, 1 K. 13. 12 **אֵיזָה הָרָדָה הָלַךְ** are probably to be construed: what is this *which* has happened? *which* is the way *that* he went? but in usage **אֲשֶׁר** is omitted; cf. Jud. 8. 1, Gen. 3. 13, 2 K. 3. 8. So usually Ar. *ma dha* what? The same consn. also in **מִי הוּא**, &c., with omission of **אֲשֶׁר**, cf. 1 S. 26. 14, Job 4. 7; 13. 19, Is. 50. 9.

Rem. 2. Words of *time*, *place*, and occasionally of *manner*, are apt to be put in cons. state before a clause, which takes the place of a *gen.*, **אֲשֶׁר** being frequently omitted. See the exx. § 25.

Rem. 3. Phrases like: a man, *whose name* was Job, are

usually made thus : **אִישׁ וְשֵׁמוֹ אִיּוֹב** 1 S. 1. 1; 9. 1. 2; 17. 12, 2 S. 3. 7, &c.; but occasionally **אִיּוֹב שֵׁמוֹ**, a transposed descriptive sentence; Job 1. 1, 1 S. 17. 4, 23, 2 S. 20, 21. 1 K. 13. 2, Zech. 6. 12. The antecedent is indefinite (1 S. 17. 4, 23 is doubtful owing to the obscurity of **הַבְּנִים**), and **אִשֶּׁר** seems nowhere expressed, though after a def. antecedent it might be, cf. Dan. 10. 1, and in Aram. 2. 26; 4. 5.—In cases of identification, as Gen. 14. 2, 8 Bela, *which* is Zoar, the usage is **בְּלָעַ הַיֶּזְעֵר**, cf. *vs.* 3, 17, and often. Similarly with persons, Jud. 7. 1, &c.—On the other hand, in giving the geographical position of a place **אִשֶּׁר** is used. Gen. 33. 18; 50. 10, 11, Jud. 18. 28, 1 S. 17. 1, 1 K. 15. 27, 1 Chr. 13. 6.

Rem. 4. The **אִשֶּׁר** is sometimes omitted with *and* and a verb. Mal. 2. 16 **וְכַסָּה** *and* (I hate) *him-who* covers. Is. 57. 3 **וְתוֹנֶה** (seed of an adulterer) *and of her-who* committed whoredom. Am. 6. 1 **וְכִבְאוֹ** *and they-to-whom* the house of Is. comes (freq.).

Rem. 5. Some instances of omission of **אִשֶּׁר** in later prose are, Ezr. 1. 5, Neh. 8. 10, 1 Chr. 15. 12; 29. 3, 2 Chr. 1. 4; 16. 9; 20. 22; 30. 19.—In 2 K. 25. 10 *rd.* prep. **אֶת** before **לְב** with Jer. 52. 14; and 2 Chr. 34. 22 *rd.* **אֶמֶר** after rel.

Rem. 6. The text Zeph. 3. 18 reads: those sorrowing far away from the assembly will I gather, which (they) are of thee, (thou) on whom reproach lay heavy (lit. was a burden). Well. suggests **כְּשֵׁאֵת . . . חֲרָפָה** *so that no reproach be taken up* against her.

TEMPORAL SENTENCE

§ 145. 1. The prep. (many of which are nouns in cons. state), *e.g.* **ב**, **ל**, **מִן**, **לְפָנַי**, **אַחֲרַי**, **עַד**, &c., are joined with the *nominal* form of the verb, the inf. cons. 2. These prep. become conjunctions when the rel. **אֲשֶׁר**, **כִּי**, is added to them, and are then joined with the *finite* forms of the verb. 3. The rel. element **אֲשֶׁר**, however, is often omitted, though not usually after strict cons. forms like **לְפָנַי**, &c.

(a) *When* may be expressed by ב, ב, with inf., or by כִּי, כִּי with finite. Gen. 39. 18 בְּהִרְמִי קוֹלִי *when* I lifted up, 24. 30.—4. 8 בְּהִיּוֹתָם בַּשָּׂדֶה *when* they were in the field, 45. 1.—Hos. 11. 1 כִּי נָעַר יִשְׂרָאֵל *when* Isr. was a child, Gen. 44. 24, Jos. 17. 13.—Gen. 24. 22 כְּאִשֶּׁר כָּלוּ לְשֵׁתֶת *when* they had done drinking, Jud. 8. 33; 11. 5. The form כְּמוֹ is more poetical, Gen. 19. 15. After designations of time the simple אֲשֶׁר may be *when*, Hos. 2. 15, Ps. 95. 9, cf. § 9 c. Also אם *if, when*, with freq. actions, Gen. 38. 9.

(b) *After*, by אַחֲרֵי with inf., or אַחֲרֵי אֲשֶׁר with finite. Gen. 14. 17 מֵהִבּוֹתָ אַחֲרֵי שׁוּבוֹ *after his returning*, 13. 14; 24. 36.—Deu. 24. 4 אַחֲרֵי אֲשֶׁר הִטְמְאָהָ *after she has been defiled*. Jos. 9. 16, Jud. 11. 36; 19. 23, 2 S. 19. 31.

(c) *Before*, by לִפְנֵי with inf., Gen. 13. 10 לִפְנֵי שְׁחַת י' לִפְנֵי שְׁחַת *before* Je. destroyed Sodom, 36. 31, 1 S. 9. 15, 2 S. 3. 35.—Very often by בְּמִקְדָּם, usually with impf. even when referring to past; Gen. 27. 33 בְּמִקְדָּם תָּבוֹא *before* thou camest, 37. 18; 41. 50. Of fut., Gen. 27. 4; 45. 28. Occasionally with perf., Ps. 90. 2, Pr. 8. 25 (*inf.* Zeph. 2. 2, text dubious). The simple טָרָם properly *not yet* (usually with impf., Gen. 2. 5, Ex. 9. 30; 10. 7), has also sense of *before*, with impf., Ex. 12. 34, Jos. 3. 1, Is. 65. 24.

(d) *Since*, מֵאָז, with perf., Ex. 9. 24 מֵאָז הָיְתָה לְגוֹי *since it became* a nation. Gen. 39. 5, Ex. 5. 23, Jos. 14. 10, Is. 14. 8, Jer. 44. 18. Once with inf., Ex. 4. 10. As prep. with noun, Ru. 2. 7, Ps. 76. 8.—As adv. *formerly, long ago, &c.* Is. 16. 13; 44. 8; 45. 21; 48. 3, 5, 2 S. 15. 34, Ps. 93. 2, Pr. 8. 22.

(e) *Then*, אָז, with perf. 1 K. 8. 12 אָז אָמַר שְׁלֹמֹה *then* said Sol., Gen. 49. 4, Jud. 5. 11, 2 S. 21. 17. Not uncommonly with impf., Deu. 4. 41, 1 K. 8. 1; 9. 11; 11. 7, cf. § 45. On אָז in apod., cf. § 131, R. 2. Jos. 22. 31, 2 K. 5. 3, 1 Chr. 14. 15.

(f) *Until*, עַד, with infin., or עַד אֲשֶׁר כִּי, עַד אִם, עַד אֲשֶׁר אִם with finite, with ref. to past or fut. Gen. 27. 45 עַד-שׁוּב אַחֵי-אָחִיךָ till thy brother's anger turn away. 27. 44 עַד אֲשֶׁר-תָּשׁוּב חֲמַת אֹחִיךָ till thy brother's rage shall turn away. Gen. 29. 8, Ex. 23. 30, Deu. 3. 20, Jud. 4. 24, 1 S. 22. 3; 30. 4, 1 K. 17. 17.—Ex. of עַד כִּי Gen. 26. 13; 41. 49; 49. 10, 2 S. 23. 10. Of עַד אִם Gen. 24. 19, 33, Is. 30. 17. Of עַד אֲשֶׁר אִם Gen. 28. 15, Nu. 32. 17, Is. 6. 11. By falling away of rel. the simple עַד often stands with finite, Gen. 38. 11, Jos. 2. 22, 1 S. 1. 22, 2 K. 7. 3, Ps. 110. 1, Pr. 7. 23.

(g) *As often as*, מִדִּי (דִּי) with inf., 1 S. 1. 7; 18. 30, 1 K. 14. 28, 2 K. 4. 8, Is. 28. 19; once impf. Jer. 20. 8.

Rem. 1. The word *after* in some cases = *seeing that* Gen. 41. 39, Jos. 7. 8, Jud. 11. 36, 2 S. 19. 31, cf. Ezr. 9. 13 (common in post-biblical Heb.). *After* has also a pregnant sense = *after the death of*, or *departure of* (Ar. *ba'd*). Gen. 24. 67 אַחֲרֵי אִמּוֹ after his mother. Job 21. 21, Pr. 20. 7. Frequent in Ecc., אַחֲרֵי when I am gone. Cf. לִפְנֵי before I came, Gen. 30. 30. In Lev. 25. 48, 1 S. 5. 9 אַחֲרֵי with finite tense. Jos. 2. 7 בְּאֲשֶׁר אַחֲרֵי after when, pleonastic, if text right.

Rem. 2. Is. 17. 14 בְּטָרֵם construed with noun. Ps. 129. 6 שֶׁקֶדְמָת before is unique.

Rem. 3. Some adverbs of time are: *when?* מִתִּי, Gen. 30. 30; *how long, till when?* עַד מִתִּי; with neg., *how long...* not? 2 S. 2. 26, Hos. 8. 5, Zech. 1. 12.—*still, yet*, עוֹד. The noun may be in *casus pend.*, resumed by suff., Gen. 18. 22 עוֹדְנִי עֹמֵד and Abr. was still standing, 1 S. 13. 7, cf. Gen. 45. 26, 28; 25. 6. With ptcp. § 100.

Rem. 4. On the expression of *when, while* by the circums. clause, cf. § 137. On the expression of sentences like *and when thou overtakest them thou shalt say* (Gen. 44. 4) by two *vav perf.* cf. § 132; and such sentences as *and when he overtook them he said* (44. 6) by two *vav impf.* § 51, R. 1. In general cf. the circums. cl., the conditional sent., and sections on *vav perf.* and *vav impf.*

SUBJECT AND OBJECT SENTENCE

§ 146. It is usually only clauses containing an infin. that are subject, and mostly to a nominal pred. (§ 90, R. 1). In a few cases a clause introduced by **כִּי אֲשֶׁר** *that*, is the subj. to a nominal sent., 2 S. 18. 3, Lam. 3. 27, Ecc. 5. 4 (all with pred. *good, better*).

The object sent. is mostly introduced by **כִּי** *that*, and may be nominal or verbal. 1 S. 3. 8 **וַיִּבֶן עָלַי כִּי י' קָרָא לְנֶעֶר** and E. perceived *that Je. was calling* the child, Gen. 3. 11; 6. 5.—Gen. 8. 11 **וַיָּדַע כִּי קָלוּ הַמַּיִם** knew *that the waters were abated*; 15. 8; 16. 4; 29. 12; in a long sent. **כִּי** repeated, 1 K. 20. 31.—Not so commonly in earlier books, but often in later, **אֲשֶׁר** *that*. 1 S. 18. 15 **וַיֵּרָא שָׂאוּל אֲשֶׁר הוּא מְשָׁכִיל** and S. saw *that he prospered* greatly. Ex. 11. 7, Deu. 1. 31, 1 K. 22. 16, Is. 38. 7, Jer. 28. 9, Ez. 20. 26, Neh. 8. 14, 15, Est. 3. 4; 4. 11; 6. 2, Ecc. 6. 10; 7. 29; 9. 1, Dan. 1. 8. Also **אֲשֶׁר** *the fact, circumstance that, how that*. 2 K. 20. 3 **זָכַרְנָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי** remember *how that I have walked*. 2 S. 11. 20 **וַיִּדְעוּם אֶת אֲשֶׁר יִרְאוּ** *that they would shoot?* Deu. 9. 7, Jos. 2. 10, 1 S. 2. 22; 24. 19. So **וְאֵת כָּל-אֲשֶׁר הָרַג** *how all* he had slain.

It is common for the logical subj. of the object sent. to be attracted as obj. into the governing clause. Gen. 49. 15 **וַיֵּרָא מְנוּחָה כִּי טוֹב** he saw *rest that it was good* (that rest was). 1 K. 5. 17 **וַיִּדְעַת אֶת-דָּוִד אָבִי כִּי לֹא יָכֹל** *that my father D. was unable*. Gen. 31. 5, Ex. 2. 2, 2 S. 17. 8. Gen. 1. 4, 31, Nu. 32. 23.

Rem. 1. After the verb *say*, &c., the words of the speaker are often quoted directly. Gen. 12. 12 **וַאֲמָרוּ אִשְׁתּוֹ זֹאת** they shall say, "this is his wife," v. 19; 20. 2, 13; 26. 7; 43. 7, Jud. 9. 48, 1 S. 10. 19, 2 S. 3. 13, 1 K. 2. 8, Ps. 10. 11. Or with some equivalent for *say*, Ps. 10. 4 "there is no

God" are all their thoughts. But there is a tendency to pass into the semi-oblique form, as Gen. 12. 13 אֲמַרְיָנָא say, *thou art my sister*. Gen. 41. 15, 2 S. 21. 4, Hos. 7. 2, Ps. 10. 13; 50. 21; 64. 6; Job 19, 28; 22. 17; 35. 3, 14. This is usual in language—

Die Welt ist dumm, die Welt ist blind,
Wird täglich abgeschmackter!
Sie spricht von dir, mein schönes Kind:
Du hast keinen guten Charakter.

Rem. 2. Even when words are given directly they are often introduced by כִּי (כִּי recitativum). 1 K. 1. 30 I swear saying אַחֲרַי יִמְלֹךְ אַחֲרַי "Sol. thy son shall reign after me." Jud. 6. 16 כִּי אֶהְיֶה עִמָּךְ Je. said, "I will be with thee." Gen. 29. 33, Jos. 2. 24, Jud. 11. 13, 1 S. 13. 11, 1 K. 11. 22; 21. 6, 2 K. 8. 13, 1 Chr. 4. 9; 21. 18; 29. 14. Cf. Gen. 45. 26. Jud. 10. 10, where כִּי only in second clause.—Rarer אֲשֶׁר recit.; 1 S. 15. 20, 2 S. 1. 4, Neh. 4. 6, Ps. 10. 6 (last words, though the sense, *one-who* shall not have misfortune, is good). Ps. 118. 10—12, 128. 2 are hardly ex. (Hitz.), cf. Is. 7. 9, Job 28. 1. The clause with כִּי as well as the direct quotation in R. 1 occupies the place of obj. in the sentence.

Rem. 3. The כִּי of obj. sent. is sometimes omitted, Ps. 9. 21 may know אֲנֹשׁ הֵמָּה *that they are men*. Am. 5. 12, Is. 48. 8, Zech. 8. 23, Job 19. 25, cf. 2 K. 9. 25.

Rem. 4. A clause with *and* occasionally takes the place of an obj. sent. Gen. 30. 27 וְנִשְׁתִּי וַיְבָרֶכְנִי י' I have divined *and* = *that* Je. has blessed. 47. 6 אִם-יִדְעֶתָ וַיִּשְׂבָּם if thou knowest *and there be* = *that there are* among them. Dan. 2. 13 the law went out *and* = *that* the wise men were to be slain (ptcp.). Nu. 14. 21, Is. 43. 12.—A usual brachylogy occurs with *command*, Gen. 42. 25 וַיִּמְלְאוּ Jos. commanded (to fill) *and they filled*, Jon. 2. 11, cf. Am. 6. 11; 9. 9. In Ar., God decreed *that* the Christians *were defeated*, for, should be defeated and they were defeated.

THE CAUSAL SENTENCE

§ 147. A lighter way of suggesting causality is afforded by *and*, especially in circums. clauses. Ex. 23. 9, ye shall not oppress a stranger **וְאַתֶּם יֹדְעֵתֶם נַפְשׁ הַגֵּר** *because yourselves know* the feelings of a stranger; cf. Neh. 2. 3. Cf. § 137.

Commonly used is **כִּי** *because*, Gen. 8. 9. Similarly, **אֲשֶׁר** Gen. 30. 18, 1 S. 26. 16, 1 K. 3. 19, 2 K. 17. 4, (both, Zech. 11. 2), Jer. 20. 17.—Also the prep. **יַעַן** coupled with rel. **אֲשֶׁר** or **כִּי**. Is. 7. 5 **יַעַן כִּי־יַעַזְזֵר רָעָה** *because he has purposed* evil. The phrase is affected by Is., 3. 16; 8. 6; 29. 13; elsewhere, Nu. 11. 20, 1 K. 13. 21; 21. 29 (always with perf.). Very common **יַעַן אֲשֶׁר לֹא הָלַכְנוּ עִמִּי** 1 S. 30. 22 *because they went not* with me. Gen. 22. 16, Deu. 1. 36, Jud. 2. 20, 1 K. 3. 11; 14. 7, 15 (always with perf.—except Ez. 12. 12?). Also **יַעַן** simply as conj., Nu. 20. 12 **יַעַן לֹא הֵאֱמַנְתֶּם** *because ye believed not*, 1 K. 14. 13, 2 K. 22. 19. As a prep. with inf., Is. 30. 12 **יַעַן מֵאֲסַבְּכֶם** *because of your rejecting*, 37. 29, Jer. 5. 14; 7. 13; 23. 38, Am. 5. 11, &c.—only in the prophets and 1 K. 21. 20.

Rem. 1. Several prep. have causal force, as **עַל**, **מִן**, **בְּ**, *עַל*, mostly in composition with **אֲשֶׁר** or **כִּי**. Gen. 39. 9 **תַּחַת בְּאֲשֶׁר אַתְּ אִשְׁתּוֹ** *because thou art* his wife; v. 23. Is. 43. 4 **עַל אֲשֶׁר הֵמִית מֵאֲשֶׁר יִקְרֶתָּ** *because thou art dear*. 2 S. 3. 30 **עַל אֲשֶׁר הֵמִית** *because he slew*. Deu. 29. 24, 1 K. 9. 9; neg., **עַל אֲשֶׁר לֹא** 2 K. 18. 12; 22. 13. So **עַל כִּי** Jud. 3. 12, Deu. 31. 17 (nominal sent.), Ps. 139. 14. With rel. omitted in neg. sent., Gen. 31. 20, Ps. 119. 136. Often **עַל** with inf., Am. 1. 3, 6, 9, 11, &c.—So **תַּחַת אֲשֶׁר לֹא** Deu. 28. 47 **תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ** *because thou hast not served*. 1 S. 26. 21, 2 K. 22. 17, Is. 53. 12. So **כִּי תַחַת**, Deu. 4. 37.—Of the same meaning is **עַקֵּב אֲשֶׁר**, Gen. 22. 18; 26. 5, 2 S. 12. 6 (*עַל אֲשֶׁר* in next clause). So **עַקֵּב כִּי**, Am. 4. 12, 2 S. 12. 10. Without rel., Nu. 14. 24. For other forms cf. Deu. 23. 5, Jer. 3. 8.

Rem. 2. Repetition of **יַעַן** for emphasis, Lev. 26. 43, Ez. 13. 10, cf. 36. 3.

FINAL OR PURPOSE SENTENCE

§ 148. Lighter ways of expressing purpose are—(a) The use of ו (simple *varv*) with juss., coh., *e.g.* after an imper., or anything with the meaning of imper., as juss., cohort. Gen. 24. 14 וְאַשְׁתָּה כִּדְךָ הִטִּינָא let down thy pitcher *that I may drink*. Cf. Is. 5. 19 after לְמַעַן in first clause. Similarly after optative, neg., and interrog. sentences. See §§ 62, 63. In this case the *neg.* purpose is expressed by וְלֹא with impf., or sometimes לֹא simply (בִּלְּ in poetry, Is. 14. 21).

(b) The inf. cons. with ל. Jud. 3. 1 לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל *in order to prove* Israel by them. The *neg.* purpose in this case is expressed by לְבַלְלֵתִי. Gen. 4. 15 לְבַלְלֵתִי הַמּוֹת־אֹתוֹ *that whoever found him might not kill him*. Gen. 38. 9. Cf. § 95.

§ 149. More formal telic particles are—לְמַעַן אֲשֶׁר with impf., Jer. 42. 6 לְמַעַן אֲשֶׁר יֵיטֵב לָנוּ *that it may be well with us*; oftener לְמַעַן simply, with impf. or inf. cons., Gen. 27. 25 לְמַעַן תְּבָרֶכֶה נַפְשִׁי *in order that* my soul may bless thee. Jud. 2. 22 לְמַעַן נִסּוֹת בָּם *in order to prove* by them, cf. simple ל inf., Jud. 3. 1 (in *b* above). Jud. 3. 2, Jos. 11. 20.—Gen. 18. 19, Lev. 17. 5, 2 S. 13. 5.—Gen. 12. 13, Ex. 4. 5, Deu. 4. 1, Hos. 8. 4, Is. 41. 20.—Gen. 37. 22, 1 K. 11. 36, Am. 2. 7, &c. The simple אֲשֶׁר is also common, Deu. 4. 10 אֲשֶׁר יִלְמְדוּן לְיִרְאָה אֹתִי *that they may learn* to fear me. Nu. 23. 13, Deu. 4. 40; 6. 3 (cf. *v.* 2); 32. 46. The *neg.* clause is best made by וְלֹא אֲשֶׁר, Gen. 11. 7, Ex. 20. 26; but also by וְלֹא לְמַעַן אֲשֶׁר, Deu. 20. 18, Nu. 17. 5, and by וְלֹא לְמַעַן, Ez. 19. 9; 26. 20, Ps. 119. 11, 80; 125. 3, Zech. 12. 7.

In the same sense בְּעֵבֹר אֲשֶׁר with impf., Gen. 27. 10; more usually בְּעֵבֹר simply with impf., Gen. 27. 4, or inf.

cons., 2 S. 10. 3.—Gen. 21. 30; 46. 34, Ex. 9. 14; 19. 9.—Ex. 9. 16, 1 S. 1. 6, 2 S. 18. 18.

On *פֶּן* *lest, that not*, cf. § 127 c.

Rem. 1. The form *לִמְעַן* Ez. 21. 20; so *לְבַעֲבוֹר* 1 Chr. 19. 3. On the other hand *לְבַעֲבוֹר* 2 S. 14. 20; 17. 14.—Jos. 4. 24 *rd.* *יִרְאֶתֶם* *inf.*

Rem. 2. In Ez. 13. 3 *וּלְבַלְתִּי רְאוּ* is not telic, but probably means, and after that which *they have not seen*; possibly *וּלְבַלְתִּי* should be *rd.* = *לֹא רְאוּ* (1 S. 20. 26). In Ez. 20. 9, 14, 22 *הֵחֵל* is *inf. niph.*—Jer. 27. 18 *בֹּאוּ* seems euphonic contraction for *impf.*, cf. 42. 10; 23. 14 should perhaps be pointed in the same way *שָׁבוּ* = *impf.* Ex. 20. 20, 2 S. 14. 14.

Rem. 3. The particles *לִמְעַן*, &c. are always telic, and do not express merely result. But sometimes the purpose seems to animate the action rather than the agent, Am. 2. 7, Hos. 8. 4, Mic. 6. 16, Ps. 30. 13; 51. 6.

Rem. 4. Peculiar, Deu. 33. 11 *כִּי יִקְוּמוּן* *that they rise not up* (= *מֵאִשֶּׁר*). Ps. 59. 14 *וְאֵינָמוּ בָּהּ . . .* *consume . . . that they be no more*, cf. Job 3. 9 *וְאֵין*.

CONSEQUENTIAL SENTENCE

§ 150. Lighter ways of expressing consequence are the use of *vav impf.* and *vav perf.* Also use of simple *vav* with *impf.* (juss.) after neg. sent., as Nu. 23. 19 *לֹא אִישׁ אֵל יִכְזֹב* God is not a man *so that* he should lie. So interrog. sent., Hos. 14. 10.

More formal particles of consequence are *כִּי* *that*, *אֲשֶׁר* *that, so that*. 2 K. 5. 7 *אֲנִי בִּירוֹה שְׁלַח אֵלַי* am I God, *that this person sends* to me? And often in questions, Gen. 20. 10, Ex. 3. 11, Nu. 16. 11, Job 6. 11; 7. 12, Ps. 8. 5.—Gen. 40. 15 I have done nothing *בְּבוֹר אֶתִּי* *that they should have put*. With *אֲשֶׁר*, 2 K. 9. 37 *לֹא יִאמְרוּ זֹאת* *that they shall not say*, This is Jez. Gen. 22. 14, Deu. 28. 27, 51, Mal. 3. 19, Ps. 95. 11, 1 K. 3. 12, 13.—Ez.

36. 27 וְעָשִׂיתִי אֶת אֲשֶׁר תֵּלְכוּ I will cause *that ye shall walk* (sent. of consequence construed as object sent.).

COMPARATIVE SENTENCE

§ 151. This form of sent. has usually כִּי in prot. and כֵּן in apod. Gen. 41. 13 כִּי הָיָה כֵּן *as* he interpreted to us, *so* it was. Ex. 1. 12, Jud. 1. 7, Is. 31. 4; 52. 14, 15; 65. 8, Ps. 48. 9; cf. transposed order, Gen. 18. 5, Ex. 10. 10, 2 S. 5. 25.—Or כִּי with inf. or noun in prot., Hos. 4. 7 כִּי כָרְבָם כֵּן חָטְאוּ-לִי *as* they multiplied, *so* they sinned. Ps. 48. 11; 123. 2, Pr. 26. 1, 8, 18, 19, 1 S. 9. 13 (temporal).

In the prot. כִּי may be omitted. Hos. 11. 2 קָרָאוּ לָהֶם כֵּן הֵלְכוּ *as* (the more) they called them, *so* they went away. Jud. 5. 15, Jer. 3. 20, Is. 55. 9, Ps. 48. 6. In vigorous style the compar. particle may be omitted both in prot. and apod., Is. 62. 5. The two clauses are then often equated by *vav*, especially in proverbial comparisons. Prov. 26. 14 the door turns on its hinges וְעָצֵל עַל-מִשְׁתּוֹ *and* (so) a sluggard on his bed. Pr. 11. 16; 17. 3; 25. 3, 20, 25; 26. 7, 9, 21, Job 5. 7; 12. 11; 14. 11, 12. And sometimes without *and*, Pr. 25. 26, 28, Job 24. 19.

Rem. 1. In some passages כֵּן *so* expresses the corresponding immediateness of the result or consequence of the prot. Ps. 48. 6 they saw *so* they feared (as soon as they saw, &c.), cf. Nah. 1. 12, 1 K. 20. 40.

Rem. 2. With כִּי . . . כִּי or וְכִי . . . כִּי the first word is usually compared to the second, *so* . . . *as*. Gen. 44. 18 כִּימֹד כְּפָרְעָה thou art *as* Ph. (*so* thou *as* Ph.), 18. 25 כִּימֹד כְּרָשָׁע the righteous *like* the wicked, Hos. 4. 9, 2 Chr. 18. 3. But sometimes the reverse, *as* . . . *so*, 1 S. 30. 24, Jud. 8. 18, Is. 24. 2, Jos. 14. 11.

DISJUNCTIVE SENTENCE

§ 152. The conj. *and* often expresses our *or*, *nor*, *e.g.* after a *neg.*, the neg. denying the whole combination of words.

Gen. 45. 6 אין חריש וקציר *neither earing nor harvest*. 1 K. 17. 1 ומטר טל יהיה אם *there shall not be dew or rain*. Gen. 19. 35, Nu. 23. 19, Deu. 5. 14, Jud. 6. 4, Is. 10. 14, 2 K. 5. 25, Ps. 37. 25; 129. 7. Or more strongly וגם, Jud. 2. 10 לא ידעו אתי וגם אתהמעשה *nor yet the work*, 1 S. 16. 8, cf. 28. 6. The conjunctive *both . . . and* becomes disjunctive *neither . . . nor* when preceded by *neg.*, § 136.

The disjunctive *or* is expressed by או, Gen. 24. 49 על-ימין או על-שמאל *to the right or to the left*. 44. 8 איך נגנב כסף או *how should we steal silver or gold?* Gen. 24. 50; 44. 19, Ex. 5. 3; 21. 18, 28, 32, 33, 37, Deu. 13. 2, Jud. 21. 22, 1 S. 2. 14.

When repeated, או . . . או is *whether . . . or* (*sive . . . sive*). Ex. 21. 31 יגח או-בת יגח *whether it gore a boy or a girl*, Lev. 5. 2. In the same sense אם . . . אם, Ex. 19. 13 אם בְּהֵמָה אם אִישׁ לא יחיה *whether beast or man, it shall not live*. Deu. 18. 3, 2 S. 15. 21. So ואם . . . ואם, Gen. 31. 52, Jer. 42. 6, Pr. 20. 11. Less commonly ׀ . . . ׀, Ex. 21. 16.

RESTRICTIVE, EXCEPTIVE, ADVERSATIVE SENTENCES

§ 153. Restrictive particles are אך, רק *only, howbeit*. Gen. 18. 32 אך הפעם *only this time*. Ex. 10. 17, Jud. 6. 39; 16. 28. Gen. 27. 13 אך שִׁמַע בְּקוֹלִי *only, however, listen to my voice*. Gen. 20. 12 *only not*. Ex. 12. 16, Nu. 22. 20, 1 S. 8. 9 (אך כי); 12. 20; 18. 8; 20. 39, 1 K. 17. 13. The use of רק is similar. Gen. 6. 5; 14. 24; 24. 8, Deu. 2. 28, Jud. 14. 16, 1 S. 1. 13, 1 K. 14. 8, Am. 3. 2. Both combined, Nu. 12. 2 הֲרֵק אך בְּמִשְׁפַּח דָּבָר י' *Similarly אָפַס*, Nu. 22. 35, cf. v. 20; 23. 13. On the affirmative force of אך &c., cf. § 118.

§ 154. Particles modifying in the way of exception something preceding are, כי בְּלֹתִי אם *saving that*, בְּלֹתִי alone, אם כי *except*. Am. 9. 8 אֲשַׁמֵּיד כי לא אָפַס *saving*

that I will not destroy. Nu. 13. 28, Deu. 15. 4, Jud. 4. 9. And אַפֶּס simply, 2 S. 12. 14.¹—Am. 3. 3 shall two walk together נִוְעָדוּ אִם בָּלְתִּי אִם *except* they have met? Gen. 43. 3 בָּלְתִּי אֶחָיִקָם אִתְּכֶם *except* your brother be with you, Is. 10. 4. There is often ellipse of the verb or its equivalent, Gen. 47. 18 *except our* bodies, Jud. 7. 14.—Am. 3. 7 Je. doeth nothing סֹדְרוֹ אִם-יִגְלֶה כִּי *except* he have revealed his counsel. Gen. 32. 27 אִם-יְבָרְכֵנִי כִי *except* thou bless me. Ru. 3. 18, Is. 55. 10, Lev. 22. 6. And with ellipse or continuation of the verb, Gen. 28. 17; 39. 6, 9 *except* the bread, *except* thee, 1 S. 30. 17, 2 K. 4. 2. Naturally *except* chiefly follows a neg. or interrog. with neg. force, Mic. 6. 8, Is. 42. 19.

§ 155. The simple *vav* is often used where we employ adversative particles. Ps. 2. 6 וְאֲנִי נִסְכָּתִי *but* I have set. Gen. 17. 5 וְהָיָה שְׁמִיךָ *but* thy name shall be. Gen. 2. 17, 20; 3. 3; 37. 30; 42. 10, Ecc. 11. 9 *but* know. A more pronounced adversative is וְאוּלָם, וְאוּלָם *but, howbeit*. Gen. 28. 19, Ex. 9. 16, Nu. 14. 21, 1 K. 20. 23, Mic. 3. 8, Job 2. 5; 5. 8; 11. 5; 13. 3, 4; 14. 18. So גַּם is a correlative adversative, Am. 4. 6, 7 אֲנִי נִתַּתִּי וְגַם *and I on my part*. Gen. 20. 6, Jud. 2. 21, Ps. 52. 7, Job 7. 11, Pr. 1. 26.

After a neg. *but* is expressed by אִם כִּי, Gen. 32. 29 לֹא יַעֲקֹב ... כִּי אִם יִשְׂרָאֵל *not Jacob but Israel*. 1 S. 21. 5, 2 K. 23. 9, Jer. 16. 14, 15. Or simply by כִּי, Gen. 45. 8 לֹא אַתֶּם שְׁלַחְתֶּם כִּי א' *it is not you who sent but God*. 1 K. 21. 15, 2 Chr. 20. 15.

¹ When כִּי belongs to a phrase it may be omitted before another כִּי with a different sense, or the one כִּי serves both uses, e.g. אֵפֶה כִּי *how much more*, &c. may = כִּי אֵפֶה כִּי *how much more, when*, 2 S. 4. 11, 1 S. 21. 6; 23. 3, 2 K. 5. 13, Pr. 21. 27.

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30 . . . 86 <i>a</i> , 141 R 2		32	10 R 1	26	8 R 2, 53 <i>b</i>
33 . . . 34, 45, 50 <i>a</i> , 99,		33	48 <i>a</i>	27	105
100 <i>e</i> , 100 R 4		34	31, 39 <i>c</i> , 48 <i>c</i>	29, 30	127 <i>b</i>
34 . . . 1, 51 R 1, 67 <i>b</i>		40	83	33	105
36 . 6 R 2, 38 R 5, 126 R 3		42	131, 131 R 2	35	70 <i>a</i>
41	23	44	55 <i>a</i>	38 5	58 <i>c</i> , 72 R 1
42	79, 83, 103	52	152	9 . . . 54 <i>b</i> , 95, 110, 130 <i>b</i>	
44	68, 145	32 5	48 <i>b</i>	11 . . . 70 <i>a</i> , 107, 127 <i>c</i> , 145	
45 . 43 <i>b</i> , 55 <i>b</i> , 68, 96, 145		6	51 R 7	12	69 <i>a</i>
28 3	55 <i>a</i>	7	100 <i>a</i>	15	78 R 5
5	28 R 4	8	109	17	107 R 1
11 . 21 R 2, 69 <i>a</i> , 101 R <i>c</i>		9	35	18	2
13	9 <i>c</i> , 104 <i>b</i>	12 . 53 <i>c</i> , 98 <i>a</i> , 127 <i>c</i> , 140		19	73
15	41 <i>c</i> , 145	15, 16	36 <i>c</i> , 37 <i>b</i>	25	9 <i>c</i> , 100 <i>a</i> , 141
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20	100 <i>b</i> , 130 <i>c</i>	23	6, 37 <i>a</i>	4, 5	143
29 2	101 R <i>d</i> , 108	26	51 R 1	6	154
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6	126	29	155	18	50 <i>a</i> , 91 <i>c</i> , 92, 96
8	53 <i>b</i>	30	45 R 1	20	25
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14	29 <i>d</i>	33 3	107	22	100 R 2, 108
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26	44 <i>a</i> , 93	13	1 R 1, 132 <i>a</i>	8	67 <i>b</i> , 127 <i>b</i>
27	4, 20	14	62, 101 R <i>b</i>	13	9 <i>c</i> , 53 <i>a</i>
30	33	17	105	15	39 <i>c</i> , 150
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34	36 <i>a</i>	34 5	58 <i>b</i>	23	47
30 1 . . . 51 R 1, 100 <i>b</i> , 104 <i>b</i>		7	44 <i>a</i> , 51 R 1, 93	41 1 . . . 29 <i>d</i> , 100 <i>a</i> , 101 R <i>d</i>	
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28	132 <i>b</i>	5	113	10	1
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32	87	10	81 R 3	12	11 R <i>d</i> , 27, 28 R 5
34	63, 126	13	9 <i>d</i>	13	151
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37	87	18	105	25	106 <i>d</i>
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21	69 R 2, 114	18	24 R 3	7	14
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28	101	13	29 a	11	
30	26, 78 R 8	14	41 R 3	17	
35	11 R d, 141	15	3 R 1	20	
36	1 R 2, 127 b	19	107	27	
38	132 a	22	35 R 2, 101 R d	8	10
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22	8	5	62	32	
25	43 a	10	67 b, 144 R 3	10	1
28	29 a	15	131 R 1	3	
33	101	20	101 R d	5	
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3	141	5	98 R 1	10	
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7	45 R 1, 117 R 1	12	151	6	
8	43 b, 152	16	1 R 2, 55 b, 130 a	8	
11	83	18	47	12	3
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18	151 R 2	21	1 R 3	15	
21	17 R 4	2	146	16	
22	132 a	6	29 R 7	18	
27	107 R 1	7	53 a, 65 d	29	
33	60, 70 a	9	3 R 2	34	
34	43 b	13	45 R 1	48	
45	11 R b, 127 a	14	118	49	
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6	6 R 2, 9 c, 152	20	136 R 1	7	
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11	29 d	3	45 R 1, 62	14	2
16	69 a	7	111 R 3	11	
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22	37 R 4	11	43 b, 150	20	
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26	146 R 2	8, 9	57	1	
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20	81 R 3	10	24 d, 24 R 3, 145	5	
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18	154	10	100 d, 127 b	16	1
21	106 c	11	10 R 3, 11 b	3	
24	38 R 6, 116			6	
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21.		132 a		33.	34 R 4	11	26, 39	9 R 2
22.	36 R 3, 38 R 4	41 R 2	27	7.	81 R 3, 91 R 1		47.	45 R 1, 97 R 1
28.		56		15.	37 a	13	2.	35 R 2
17	4.	11 R a		16.	29 d		3, 4, 10	71 R 4
5.		122, 124		21.	22 R 3		9.	116 R 2
7.		116 R 5	28	3.	116 R 1		12.	22 R 1
11.	54 b,	101 R a		10.	37 R 5		42.	130 R 2
18	4.	44 a		17.	29 c		45.	100 R 2
15.		34 R 2	29	9.	78 R 2		46.	25
18.		107		29.	24 c		49.	81 R 1
19.		55 a		40.	29 d		53, 56	130 b
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19	4.	132 R 2	31	14.	116 R 1		15	24
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10.		60	33	12.	138 c		14.	116 R 1
12.		43 c, 149 R 2		13.	11 b	18	18.	101 R b
20.		24 b, 53 b		26, 33	8	19	6.	32 R 2
24.		48 d, 76, 132 R 2		28.	37 d		8.	116 R 1
25.		149		29.	48 R 2, 96 R 4		16.	71 R 2
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28.		116 R 4	16.		126 R 8		23.	77
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36.		36 R 3		7.	86 b		33.	116 R 2
37.		130 b		15.	127 c		48.	145 R 1
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26	38 R 1	33	39 d, 131	24	8 R 2
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20	124	25	86 R 3	27	71 R 1
28	154	24 1	29 R 8	33	48 b
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8.	130 <i>a</i>	28.	43 <i>b</i> , 102	25.	22 R 3
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22.	75, 97 R 1	55.	11 R <i>d</i> , 115	18.	72 R 3
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16.	36 <i>a</i> , 51 R 2	5.	12	39.	106 <i>d</i> , 115
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23.	5	10.	58 R 1, 95	2.	35 R 2, 120 R 4
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26.	86 <i>b</i> , 136	16.	36 R 1	5.	6 R 2
4 1.	29 <i>a</i>	22.	146 R 2	6.	83
7.	54 R 1	30.	78 R 3	10.	111
13.	28 R 4	38.	130 <i>c</i>	11.	32 R 2, 32 R 4
5 2.	38 R 4	12 6.	65 R 2, 75, 100 <i>f</i>	13.	69 <i>a</i>
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30.	36 <i>a</i>	2, 3.	55 <i>c</i> , 100 R 4	16.	37 R 1
6 1.	91 R 2	12.	48 R 2, 144 R 1	18.	70 <i>a</i> , 111 R 3
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7 7.	43 <i>a</i>	14 4.	101 R <i>c</i>	39.	141
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44.	37 <i>f</i>	14.	6 R 1	11.	99 R 2
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9 6.	130 <i>c</i>	17 1.	152	16.	146
14.	37 <i>e</i>	14.	22 R 4	20.	5, 65 <i>d</i>
25.	54 R 1, 88	16.	116 R 2	22.	53 <i>a</i> , 60 R 4
26.	14	21.	63	24.	8 R 4
10 5.	44 R 2	24.	6 R 2	25.	9 <i>c</i>
6.	29 <i>e</i>	18 4.	37 <i>d</i>	27.	4, 29 <i>e</i>
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2 9.	136 R 1	8 5.	141	21.	78
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11.	86 R 4, 100 f, 141	10.	58 b	28-41	100 R 2
16.	128 R 4	13.	22 c, 43 b, 72 R 1,	29.	29 R 8
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3 1.	38	17.	36 R 3	9, 10	38
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4.	29 d, 37 d, 54 R 1	25.	38	21.	132 a
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14.	120 R 5, 131	4.	29 b	32.	55 b, 65 d, 96
16.	29 R 8, 88 R 2	5.	21 f	36.	58 b
24.	86 R 3	8.	17 R 5	37.	70 a
26.	113	10.	139	19 1.	78 R 5
27.	43 a	12.	11 R e, 117	3.	127 b
4 1.	19 R 1, 107 R 1	15.	29 R 1	4.	9 b, 31, 53 b
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9.	30	20.	44 a	14.	116 R 1
13.	67 b, 94, 122	25.	28 R 5, 146 R 3	17.	118
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29.	130 a	32.	36 R 5	25.	65 R 1, 109 R 2
41.	136 R 1	33.	102	27.	90
43.	4 R 1, 7 b, 88	35.	91 R 4	28.	56
5 2.	71 R 1	10 2.	136 R 1	32.	77
3.	135 R 2	2, 3	55 b	37.	141 R 1
4.	11 R e	4.	107	20 3.	146
5.	29 R 3	6.	28 R 6, 34	4.	32 R 2, 73 R 1,
6.	136 R 1	10.	102		141 R 1
10.	60 R 4, 65 d	13.	73 R 5, 104 c	9.	41 R 2, 124
11.	21 R 2, 86 c	14.	37 c	12.	16
12.	116 R 3, 126 R 4	15.	32 R 5, 126,	13.	32 R 2
13.	64, 111 R 1		132 R 2	14.	45 R 1
17.	79, 132 R 2	23.	128 R 4	21 6.	82
20.	51 R 2, 120 R 3	25.	11 R b	12.	113, 132 R 2
21.	21 d	11 4.	28 R 5, 75	13.	86 c
22.	6 R 2, 36 a	10.	17	22 1.	36 R 3
23.	29 d, 83	12.	17 R 4	8.	111
25.	152	14.	117	13.	9 a
26.	121	12 10.	35 R 2, 108 R 1	18.	99
6 3.	83, 107 R 1	12-17	44 R 2	20.	17 R 3, 113
5.	72 R 4	16.	71 R 2	23 3.	22 R 3
6.	75	18.	51 R 2	8.	108 R 1
8.	11 R e	21.	67 b	9.	44 b, 155
9.	96 R 1	13 11.	116	10.	96 R 1
10.	38 R 5	14.	43 a, 67 b	17.	20 R 4, 29 c
12.	35 R 2, 44 a	19.	39 d, 94, 131 R 2	24 3.	101 R d, 109
16.	10	20, 21	141 R 1		R 2
19.	97 R 1	14 7.	58 c	12.	38
20.	4	10.	53 b	14.	17, 37 e
22.	111 R 1	12.	29 R 6	25 1.	17, 38 R 2
25.	38 R 6	23.	38	5.	115
31.	120 R 4	26.	17 R 5, 76	8, 27	38
32.	45	15 1.	39 R 1	9.	32 R 5
33.	6 R 1, 100 f	13.	29 d, 38	10.	144 R 5
7 1.	29 d	16.	20 R 4	15.	29 R 8
3.	41 c, 145	17, 23, 27	38	16.	32 R 2
4.	130 b	21.	123 R 2	17.	36 R 3
7.	1 R 1	30, 32	38	19.	9 R 2

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1 2 . . . 58 a, 105		5 28 . . . 100 f		11 14 . . . 29 R 5	
3 . . . 105		29 . . . 59		12 1 . . . 65 R 6	
4 . . . 24 a, 39 b, 117		6 1 . . . 50 b, 138 b		5 . . . 133	
5, 6 22 R 3, 101 R b		2 . . . 11 R d, 29 R 8,		6 . . . 14	
7 . . . 98 b, 106 c		38 R 4, 100 f, 101 R d		13 2 . . . 60 R 3	
8 . . . 58 b		3 . . . 5, 29 R 8, 54 R 1,		3 . . . 3, 24 c	
9 . . . 39 d, 131		102		4 . . . 117 R 3	
11 . . . 28 R 4, 40 b, 73		80		8 . . . 24 c, 29 R 6, 101	
13 . . . 96 Obs., 106 a		4 . . . 24 d, 41 a, 110, 117		9 . . . 41 R 1, 96	
14 . . . 90, 101 R d		5 . . . 139, 143		14 . . . 22 R 2, 139	
15 . . . 73, 111, 113		7 . . . 56, 105 R 2		17, 18 . . . 44 a	
17 . . . 84		8 . . . 7 a, 101 R b		22 . . . 113	
18 . . . 22 e, 40 b		9 . . . 60 R 4, 67 a, 86 c		14 2 . . . 73 R 4, 73 R 7,	
19 . . . 34 R 5, 83		10 . . . 53 c, 108		100 R 5	
21 . . . 117		11 . . . 41 c, 80, 128, 145		3 . . . 91 R 2, 109	
23 . . . 44 a, 116 R 1		13 . . . 83, 132 R 2		6 . . . 67 b, 67 R 2	
24 . . . 62		7 2 . . . 116 R 5		8 . . . 44 a, 99	
25 . . . 101 R d		5 . . . 101 R d, 147		17 . . . 101	
26 . . . 81 R 2		6 . . . 29 a		19 . . . 28 R 1, 98 b	
30 . . . 24 d, 98 R 1		7 . . . 1 R 2, 109 R 2		21 . . . 1 R 2, 41 R 1,	
2 2 . . . 57 R 1, 100 R 2,		8 . . . 101		109 R 2	
136 R 1		9 . . . 130 R 3		23 . . . 78 R 5, 84	
7, 8 . . . 80		13 . . . 34 R 2, 90		25 . . . 105 R 2	
8 . . . 116 R 1		14 . . . 11 b, 21 e		27 . . . 99 R 3	
9 . . . 41 R 1, 49 b,		15 . . . 84		31 . . . 29 R 6, 88 R 2	
73 R 5, 128 R 2		23 . . . 17		32 . . . 108	
11 . . . 51 R 2, 116 R 2		24 . . . 29 e, 108		15 3 . . . 29 R 6, 73 R 3	
20 . . . 3, 24 R 2, 116 R 1		25 . . . 71 R 4, 108 R 3		7 . . . 115, 143	
22 . . . 97 R 1, 101 R b		8 1 . . . 101 R b		8 . . . 69 R 1	
3 1 . . . 17 R 5, 100 R 1		4 . . . 108		16 2 . . . 22 R 2, 69 R 1	
3 . . . 24 d, 98 R 1		6 . . . 99, 147		4 . . . 115	
5 . . . 17 R 5		9, 10 . . . 64, 132 b		8 . . . 116	
6 . . . 69 a		12 . . . 10 R 2		9 . . . 20 R 4, 75	
7 . . . 73 R 5, 75, 76		13 . . . 106 c		10 . . . 108 R 1, 109	
8 . . . 41 R 1		20 . . . 116 R 1		12 . . . 41 c, 130 b	
9 . . . 11 b, 41 R 3		23 . . . 10 R 2		17 1 . . . 101	
12 . . . 106 b		9 1 . . . 22 R 1, 41 b, 106 b		2 . . . 100 d, 139	
15 . . . 41 R 3		2 . . . 28 R 1, 41 b		5 . . . 91 R 3	
16 . . . 1 R 3, 51 R 2,		5 . . . 24 a, 41 R 1, 49 b		6 . . . 32 R 2, 36 R 5, 113	
86 c, 147		6 . . . 23		13 . . . 116 R 1	
16, 17 . . . 56		8 . . . 29 R 6, 115		14 . . . 145 R 2	
24 . . . 29 e		11 . . . 4 R 1, 22 R 3		18 1, 2 . . . 116 R 5	
26 . . . 141 R 3		14 . . . 106 d		2 . . . 1 R 1, 99	
4 1 . . . 111		10 7 . . . 29 d, 90		3 . . . 96 R 5	
2 . . . 4, 6		10 . . . 34 R 3		5 . . . 41 R 4, 56	
3 . . . 106 b		12 . . . 26		19 4 . . . 31, 116 R 4	
4 . . . 41 c, 51 R 2, 130 b		13 . . . 51 R 6		8 . . . 28 R 3	
5 1 . . . 14, 24 R 3, 62,		14 . . . 22 e, 91 R 1, 91 R 3		11 . . . 32 R 5	
101 R b		15 . . . 91 c, 91 R 2, 128 R 1		12 . . . 65 d, 126 R 8	
2 . . . 77		20 . . . 98 c		13 . . . 111, 115	
4 . . . 94, 126 R 4		22 . . . 73 R 2, 99		14 . . . 67 R 1	
5 . . . 55 b, 88		24 . . . 101 R a, 143		18 . . . 67 R 3	
6 . . . 73 R 2, 78 R 3, 96 R 1		25 . . . 56		19 . . . 113	
8 . . . 100 e, 100 R 4, 127 d		26 . . . 56, 101 R d		22 . . . 86 c	
9 . . . 30, 120 R 3, 128		27 . . . 57		20 1 . . . 91 a	
11 . . . 28 R 1, 141 R 3		28 . . . 41 b		2 . . . 88	
12 . . . 29 e, 45 R 3		30 . . . 32 R 1, 109 R 3		3 . . . 70 a	
13, 14 41 b, 41 R 1, 115		32 . . . 69 R 2, 94		4 . . . 24 d, 70 a, 71 R 1	
17 41 R 1, 101 R d,		11 3 . . . 101 R b		6 . . . 107	
111 R 1		5 . . . 22 R 1		21 1 . . . 93	
19 . . . 63 R 1, 148		6 . . . 52, 138 b		5 . . . 84, 88 R 2	
23 . . . 100 e, 116 R 1		8 . . . 41 b, 111, 111 R 3		7 . . . 32 R 1, 67 b, 132 a	
24 . . . 91 a, 96		9 . . . 73 R 7, 100 R 5		8 . . . 70 a	
25 . . . 4 R 1, 17 R 4, 49 b		10 . . . 106 b		11 . . . 108	
26 . . . 71 R 2		13 . . . 105 R 2		12 . . . 83	

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22 2.	24 c, 98 b, 98 R 1	30 14.	44 R 3, 67 R 1	41 7.	72 R 4
3.	98 R 1, 101 R c	15.	84 R 1	15.	24 R 3
11.	109 R 2	16.	32 R 6, 118	20.	14 R 2, 53 R 1
13.	84, 88 R 2	19.	41 a, 86 b	23.	63 R 1
16.	21 f, 69 R 1	20.	113	24.	34 R 3, 144
17.	86 c	22.	24 R 2, 116 R 1	25.	69 R 4, 144
24.	32 R 5	31 1, 3	105 R 2	26, 28.	65 d
23 4.	128 R 6	4.	151	28.	63 R 1, 132 b
5.	23	5.	55 b, 86 R 4	42 2.	73 R 5
12.	28 R 6, 32 R 1,	6.	10 R 2	6.	65 R 6
	97 R 1	8.	128 R 1	7.	31
15.	101 R d	32 2.	23, 24 c	10.	143
16.	82	4.	14	17.	67 b
24 2.	20 R 4, 151 R 2	8.	14, 111	18.	21 f
7.	22 R 3	11.	113	21.	83 R 1
12.	80, 113	12.	108	22.	88 R 3, 88 R 5
16.	67 b	13.	28 R 3	24.	6 R 3, 9 R 1, 84
18.	49 b	33 1.	83 R 2	43 4.	92
23.	32 R 6	4.	67 R 1	9.	41 R 5
25 9.	65 b, 65 R 1	6.	28 R 1, 106 d	10, 13.	106 R 2
26 3.	100 R 7	9.	116 R 6	12.	146 R 4
7.	76	10.	40 b	13.	14 R 2, 32 R 2
9.	109 R 3	14, 16.	73	25.	106 R 2
10.	132 R 2	24.	98 R 1	28.	24 c, 51 R 6
27 1.	30	34 4.	22 e, 67 R 1	44 8.	145
4.	65 R 4	10.	34 R 4	12, 13.	49 b
5, 6.	65 R 6	13.	73 R 2, 116	14.	98
11.	17 R 2	16.	11 R c	16.	117
12.	35 R 2	35 1, 2	65 R 6	21.	73 R 4
13.	109	2.	28 R 1, 41 R 1, 86 R 3	28.	96 R 4
28 1.	28 R 3, 98 b	3.	31	45 1.	96
2.	22 R 3, 41 b	9.	32 R 5	4.	50 b
4.	28 R 3, 32 R 5,	36 6.	54 a	4, 5.	139
	108 R 1	8, 16.	20 R 4	9, 10.	45 R 1
6.	101	9.	27, 35 R 2	14.	127 d
7.	22 d, 101 R c	18.	127 c	17.	16, 67 b
8.	22 R 3	37 16.	106 R 2	19.	69 R 1
9.	28 R 1, 75	22.	22 R 3, 24 a, 28 R 6	23.	120
13.	53 c	29.	56, 90 R 1, 147	46 4.	106 R 2
15.	69 R 4, 76, 78 R 3	30.	60 R 2, 88	9.	127 d
16.	28 R 3, 99	38 7.	146	47 1.	83 R 1, 140
17.	78 R 5, 111 R 1	10.	80	8, 10.	127 d
19.	145	15.	58 R 1, 101 R d	9.	36 R 4, 41 R 1
21.	32 R 1, 101 R d	17.	101	11.	139
24.	108 R 1	18.	98 R 1, 128 R 6	12.	9 R 3
26.	58 b	20.	94	48 3.	51 R 6
27.	44 a, 128 R 6	39 1.	48 c, 48 R 2	8.	146 R 3
28.	44 a, 86 a, 86 R 2	40 1.	29 R 1	9.	101
29.	19 R 4, 65 R 2	7, 8.	40 b	12.	106 R 2
29 1.	18, 25	10.	40 c	13.	132 R 2
2.	73 R 7	10.	101 R a	18.	39 d, 134
4.	83	14.	17 R 2	20, 21.	49 b
7.	98 R 1	17.	34 R 3, 80, 127 d	49 4.	71 R 2
8.	54 a, 100 a	18.	8 R 2	6.	34 R 2, 111 R 2
9.	88 R 4	20.	24 R 5, 44 R 3, 143	21.	138 b
11, 12.	54 a, 132 a	22, 23.	99 R 2	50 2.	65 R 6, 86 a, 126 R 4,
14.	86 R 3	24.	49 a		128
15.	82	25.	40 b, 65 d	4.	72 R 4, 75
16.	51 R 5, 117, 122	26.	69 R 2, 101 R c	9.	144 R 1
20.	58 a	27.	45 R 1, 53 R 1	10.	73 R 1
30 1.	101	30.	59, 132 R 2	11.	101 R b
6.	14 R 2	41 1.	101	51 1.	143
7.	71 R 2	2.	22 R 2, 144	2.	44 R 3, 51 R 6
8.	109 R 2	4.	106 R 2	9.	101 R d
12.	96, 147	5.	45 R 2	9, 10.	106 R 2

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51 10.	22 R 4	1 5.	45	8 13.	86 R 2, 144
12.	44 R 3, 106 R 2	11.	111 R 1	15.	88 R 2
19.	8 R 1	12.	82	16.	28 R 1, 32 R 6, 49 b
21.	28 R 1, 98 R 1	2 1.	60 R 4	18.	101 R d, p. 143 n.
52 6.	106 R 2	2.	100 R 3, 101 R b	23.	65 b, 135 R 3
51 12, 13.	51 R 3	5.	8 R 2	9 1.	65 b, 135 R 3
15.	10, 41 R 1	6.	143	5.	96 R 3
53 2.	65 c	8.	144	14.	29 R 7, 98 c
3.	28 R 4, 100 R 7	11.	138 a, 144	17.	73 R 2
4.	28 R 4, 76, 98 b, 118	16.	71	21.	136 R 1, 139
5.	3, 39 R 1, 101 R c, 109	17.	100 R 6	23.	72 R 1, 88, 108 R 1
6, 7.	22 e	17, 19.	90 R 1	10 3.	1 R 2
7.	138 b	18.	8 R 3	4.	78 R 5
9.	101 R d	21.	32 R 2, 71 R 4, 101 R b	5.	84
11.	32 R 1, 83 R 5	25.	32 R 5	10.	116 R 4
54 11.	100 R 3	27.	22 R 3, 55 c	14.	101 R c
14.	60 R 2	28.	69 R 3	20.	73 R 1
15.	130 R 3	31.	21 f	11 7.	87 R 1
55 4.	28 R 4	32.	140	12 1.	104
5.	143	34.	116 R 6	4.	116
9.	151	37.	138 a	6.	83 R 5, 106 a
10.	51 R 2, 154	3 1.	88 R 2	8.	73 R 6
13.	44 R 3, 143	5.	73 R 5, 116 R 6	12.	28 R 5
56 3.	22 R 4	7, 10.	32 R 1	17.	87
5.	116 R 1	15.	87	13 4.	20 R 2
9.	22 R 3	20.	151	7.	44 b
10.	28 R 1, 90	25.	65 R 5	10.	32 R 3, 65 R 6
57 2.	71 R 2	4 3, 4.	60	12.	86 b
3.	144 R 4	5.	83 R 5	18.	82, 83
8.	116 R 6	7.	128	19.	29 R 6, 116 R 5
11.	136 R 1	10.	58 b	20.	142, 143
17.	51 R 6, 87, 87 R 1	11.	28 R 3, 95	27.	24 R 4
20.	32 R 2, 70 a, 84	13.	41 a	14 8, 9.	143
58 6.	88, 88 R 3	14.	116	15.	138 c
10.	65 R 6	19, 21.	65 R 5, 65 R 6	16.	100 R 2
11.	78 R 5	22.	100 R 3	18.	130 b
59 2.	100 R 2	28.	109 R 2	19.	88 R 2
4, 13.	84, 88 R 2	30.	97 R 1, 141 R 3	22.	106 R 2
8, 12.	116	5 1.	60 R 4, 125	15 9.	24 R 6
10.	65 R 5	7.	8 R 4	10.	29 R 6
19.	140	9.	11 R e	13.	136 R 1
60 7.	101 R d	13.	19 R 2	15.	32 R 5, 90
14.	24 R 6, 71 R 2	15.	9 R 2, 143	16.	126 R 7
61 10.	65 R 6, 73 R 3	18.	78 R 7	12.	108, 109
10, 11.	22 R 2	22.	132 R 2	13.	82, 95
62 1.	44 R 3	6 8.	100 R 3	14, 15.	72 R 4
5.	151	10.	65 R 5	17 2.	155
12.	100 R 3	13.	34	5-8.	32 R 2
63 3.	65 R 6	14.	101 R d	6.	54 a
3-5.	51 R 6	15.	86 b, 96 R 5	6.	73
7.	32 R 1	16.	8 R 4, 32 R 2	10.	96 R 4
11.	28 R 3, 98 c	20.	32 R 2	18.	62, 107
19.	39 a, 134	29.	86 c	23, 24, 27.	95
64 9, 10.	24 R 2	7 6.	109	18 4, 8.	132 a
10.	28 R 4, 116 R 2	9.	88 R 2	15.	100 R 3
65 1.	81, 144	9, 10.	55 b	16.	73 R 6
2.	99 R 1	13.	87 R 1	18.	62
4.	29 c	17.	122, 123	19 1.	11 R a
5.	73 R 4	18.	88 R 1	12.	96 R 4
18.	60 R 2, 78 R 3	19.	11 b	13.	88 R 1
20.	71 R 1	8 3.	41 c, 81	20 7.	73 R 4
66 6.	117 R 3	5.	29 R 5, 67 b	8.	145
10.	67 b	7.	40 c	9.	32 R 4, 132 a
		9.	7 b	10.	53 R 1, 65 b
				11.	67 R 2, 143

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20	17, 18	45 R 2, 48 a	38	23.	108	13	12.	132 R 2
21	1.	91 a	39	11.	48 R 2	22.	29 R 4,	96 R 4
	9.	55 c	41	14.	91 R 4	14	3.	86 a
22	4.	28 R 5, 116 R 1	41	4.	96 R 5	7.		65 R 6
10.		86 c	42	6.	86 R 4	22.	72 R 4,	132 R 2
14.		88 R 1	42	6.	149	15	4.	132 R 2
16.		19	10.	86 R 2, 149 R 2	16	4.		86 R 2
17.		32 R 5	16, 17		57 R 3	7.		34 R 4
18.		117	19.		40 b	27.		29 R 4
19.		67 b, 87	44	19.	84 R 1, 96 R 4	34.		109
24.	120 R 5, 130 R 3	25.		84 R 1, 114	38.			67 R 2
30.		76, 83 R 2	26.		119	17	9.	91 R 3
23	14.	55 b, 149 R 2	28.		11 R f	10.		91 a
17.		86 c	46	5.	1 R 1, 86 R 3	21.		72 R 4
18.		65 d	6.		128 R 2	18	5, 18	130 R 5
28.		71 R 2	9.		28 R 6	6.		29 e
29.		44 R 3, 143	16.	32 R 2, 99 R 1	10.			35 R 2
36.		31, 116 R 4	48	2.	101	19.		41 R 2
39.		56, 86 c	9.		86 R 2	20.		101 R a
24	2.	29 e, 32 R 2	32.		20 R 4	23.		86 a
25	4.	87 R 1	36.		25, 115	29.		116 R 6
5.		64	38.		29 e	32.		136 R 1
26.		20 R 4	45.	24 R 3, 101 R c	19	9.		149
29.		121	49	12.	106 R 2	20	9.	149 R 2
30.		67 R 3	36.		21 e	26.		146
34.		96 R 5	50	10.	69 b	38.		116 R 6
26	5.	87 R 1	34.		86 R 3	21	19.	32 R 2
18.		71 R 4	46.		113	20.	96 R 1,	149 R 1
27	3.	32 R 2, 99 R 1	51	24, 35	69 b	25.		72 R 3
7.		1	46.		127 c	31.		88 R 2
8.		72 R 4, 91 R 4	49.		94	22	4.	116 R 6
16.		69 R 2	52	7.	44 R 2, 50 a	18.		29 c
18.		69 a, 149 R 2	20.		29 R 4	24.		100 R 3
28	9.	9 b, 146				23	16.	69 b
16.		21 R 1	EZEKIEL			28.		10
30	6.	98 R 1, 125, 140	1	1.	38	30, 46		88 R 2
12.		32 R 5	8.		36 R 4	32.		116 R 6
14, 15		96 R 2	23.		11 R c	40.		9 R 3
21.		41 R 2	2	8.	29 e	42.		113
31	1.	29 R 7	9.		31	43.		1
5, 6		41 a	3	3.	63 R 2	24	2.	11 c
7.		67 R 2	21.		29 R 7	25	3.	117
9.		116 R 6	4	13.	32 R 2	12.		67 b
15.		116 R 1, 127 b	14.		100 R 3	26	10.	28 R 1
18, 25		143	5	16.	63 R 3	14.		116 R 6
32	4.	86 a, 111, 140	6	9.	11 c	17.		22 R 4
10.		21 e	11.		28 R 3	20.		149
12.		20 R 4	7	2.	36 R 3	27	15.	3 R 2
14.		32 R 2, 55 a	24.		32 R 5	30.		70 b
20.		136	8	6.	91 R 1	34.		100 R 6
33, 44		88 R 1	14.		69 R 2	36.		29 e
33	20.	29 R 4	9	2.	32 R 2, 99 R 2,	28	7.	32 R 5
22.		28 R 1			100 R 7	16.		101
34	3.	86 a, 111	2, 3, 11		98 R 1	29	7.	54 a
35	14.	79	10	3.	29 R 7	30	2.	117
36	18.	44 R 1	9.		32 R 2	16.		24 R 4
22.		72 R 4	15.		1 R 2	31	16.	28 R 4
23.		88 R 1	11	7.	86 R 3	32	25.	108 R 2
32.		38 R 5	12.		9 R 1	33	4.	108 R 1
37	9.	9 R 3, 11 c, 51 R 4	13.		67 R 3	18.		14 R 2
17.		126	24.		69 b	33.		109 R 2
21.		88 R 1	12	12.	147	34	11.	56
38	4.	79	13	2.	28 R 1	12.		32 R 2
14.		32 R 2	3.		149 R 2	35	10.	72 R 4
16.		99 R 2	7.		108	36	3.	72 R 1, 147 R 2

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36 5.	22 R 3	4 17.	98 b	13 8.	12
7.	40 b	18.	88 R 4	10.	10 R 2
27.	150	5 1.	21 f	12.	104 a
38 11.	69 R 4	5.	41 b	13.	128 R 1
16.	93	6.	110	14 1.	116 R 5
17.	11 R a, 29 d	8.	117 R 3	3.	28 R 3
39 14.	24 R 4	9.	14	4.	9 R 1
27.	32 R 2	13.	29 R 1	5.	70 b
40 2.	139	14.	59	7.	65 R 6, 113
5.	37 R 4	15.	53 b, 83 R 4	9.	8 R 3
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Ex. 10 7 *read* 11 7.

32 12 „ 33 12.

Jud. 9 4, 5 „ 9 45.

1 K. 12 19 „ 12 9.

Is. 3 1 *add* 17 R 5, and *delete* ref. Is. 35. ³

14 21 *read* 14 24.

52 12, 13 „ 51 12, 13.

Job 4 19 „ 4 9.

1 Chr. 28 19 „ 2 Chr. 28 19.

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